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"Saying grace" historically considered

Henry Lancelot
Dixon



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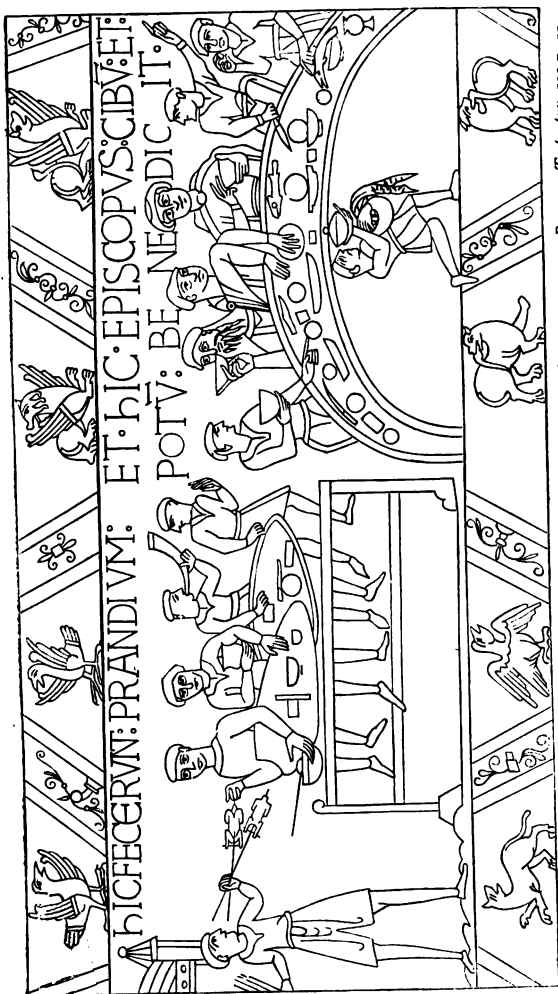
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Received Jan. 10, 1906.



Bishop Odo blessing the Food.

Bayeux Tapestry, see p. 50.

"Saying Grace"

HISTORICALLY CONSIDERED,

AND

NUMEROUS FORMS OF GRACE

TAKEN FROM ANCIENT AND MODERN SOURCES;

With Appendices.

BY

HENRY LANCELOT DIXON, M.A.,

Pemb. Coll., Oxon.

OXFORD AND LONDON:
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1903.

JAN 10 1906

Trinity School



PATRI IN CHRISTO ADMODUM REVERENDO
JOHANNI WORDSWORTH, D.D.

EPISCOPO SARISBURIENSI

HOC OPUS QUANTULUMCUNQUE

CUM PERMISSU

GRATISSIME DEDICAT

AUCTOR.

P R E F A C E.

WHAT is attempted in the following pages is merely a slight historical sketch of the time-honoured custom of 'saying grace,' an instalment towards the literature, scanty enough at present, of a pious institution. The little that has been written already upon the subject is either not accessible to the general public, or else, as in the essay of Charles Lamb on 'saying grace,' the subject is not treated seriously or with a view to edification. There are scattered papers in Magazines and Periodicals, and there is a small tract published by the S.P.C.K. dealing with the subject:—but these, though excellent as far as they go, are incomplete, and do not attempt to deal with the custom as a whole. Accordingly there seems to be room for some such attempt as the present, which aims at giving a general account of the origin and growth of the institution now usually termed 'saying grace,' but more anciently called 'the benediction of the table,' an institution known to the Jews as 'the Blessings,' and observed by the Heathen in the way of sacrificial offerings and libations.

In illustration of the historical outline here supplied, numerous forms of grace, drawn from ancient and modern sources, and as far as possible arranged in chronological order, are presented for study. It is hoped that these will prove interesting as specimens of piety in by-gone times, and useful for adoption in the present.

Complete lists of Oxford and Cambridge College Graces have been given, as these contain much valuable material, and, together with the notes kindly supplied by the different College authorities, have a right to be preserved in as full a form as possible.

The Oxford College Graces have already been published in Hearne's 'Reliquiæ,' but as that volume is unlikely to come into many hands, they have been reprinted here in full.

As far as can be ascertained no collection has hitherto been made of the Cambridge College Graces, nor of the Public School Graces, some few examples of which have been included in the present volume.

To all those who have aided the compilation of this work by contributions and information, the Author begs to tender his most grateful thanks. Much help has been afforded by the publications of the Henry Bradshaw Society, of

the Early English Text Society, and of the Camden and Surtees Societies. The able and laborious work of the Rev. Edgar Hoskins on the 'Horæ' has been the authority kindly permitted to be used for several references to Primers and Books of Prayer of the fifteenth and sixteenth centuries. Special mention must be made of the debt owed to the writer of the Article on 'metrical graces' in Julian's Dictionary of Hymnology; to R. J. Duncan, Esq., Assistant Master at Shrewsbury School, for assistance rendered by him; and to the Rev. Douglas Macleane, late fellow of Pembroke College, Oxon, for many valuable criticisms and suggestions made in the course of the work. To James Parker, M.A. Oxon., more than ordinary thanks are due. He has placed his time and great stores of knowledge ungrudgingly at the disposal of the Author of this work, has helped in the translation of many passages from the Latin, and throughout the preparation of the volume for the Press has lent invaluable aid. .

HENRY LANCELOT DIXON.

WARMINSTER,

August 20th, 1903.



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ERRATA.

- Page 2, line 16, *for* "sustinence" *read* "sustenance."
- ,, 5, ref. h, ,, "Athenæus, IV. 27" *read* "Athenæus, V. 7."
- ,, 6, ref. m, ,, "4 Carmina, V. 28" ,, "4 Carminum V. 29--36."
- ,, 7, line 18, *dele inverted commas after* "benefits."
- ,, ,, 26, *add inverted commas after* "himself."
- ,, 11, ,, 15, *for* "Habbacuc" *read* "Habucuc."
- ,, 22, ,, 7, *after* "century" *add* "declares."
- ,, 28, *add* Note, "For the original Latin of Prudentius, *see* Appendix G."
- ,, 48, *add* Note, "For the original Latin of Alcuin, *see* Appendix G."
- ,, 75, line 9, *for* "second part" *read* "fourth part."
- ,, 78, ,, 13, ,, "surnantur" *read* "sumantur."
- ,, 83, ,, 4, ,, "ex huic" *read* "exhinc."

N.B.—It has been the aim throughout this work to mark the pronouns, &c., referring to the Divine Name by printing them with an initial capital letter. In a few instances this has been inadvertently overlooked.



Grace before and after Meals.

INTRODUCTION, ON "SAYING GRACE."

THE custom of "saying grace" before and after meals is widely accepted as a duty in well-ordered religious households. It is intended in the following pages to try and indicate the origin of this custom, to trace its growth, and to show what real and valid reasons there are for its maintenance.

When we begin to take the custom of saying grace before and after meals seriously into consideration, and turn it over in our minds, the first thing that we are struck with is its almost universal prevalence. Ancients and moderns, Heathen

and Mohamedans, Jews and Christians, wild tribes in remote spots upon the earth's surface, as well as nations in the centre of civilization, all express in some fashion their sense of indebtedness to the powerful Being, who sustains them alive. The method by which this is accomplished varies considerably. Sometimes gratitude is expressed by an offering in kind, sometimes through an act of worship, or again by a simple expression of thankfulness, or an invocation of blessing. However this may be, the idea which underlies this variety of expression is everywhere the same, namely, that man is dependent upon a higher power than himself for his daily food. Feeling this, he also feels bound to pray for a daily supply of necessary sustenance, and to thank the Great Giver of all good gifts for what He sends.

It will be our endeavour in the following pages to describe how man has expressed his gratitude to the Supreme Being in the past, and how he still expresses it for this continual supply provided to meet his wants.

For the sake of clearness it will be convenient to divide the evidence which History affords as to the prevalence of this custom into three parts, and interrogate, first Pagan, then Hebrew, and lastly Christian literature.

I. *The Evidence of Pagan Literature*^a.

Not only the Shemitic branch, but the other branches of the human family as well, are found, from the very earliest times, practising some formal act of thanksgiving analogous to our modern custom of "saying grace." The devout heathen observed the custom of dedicating some portion of his food to the Supreme Being. He offered a portion of flesh, or a cake of meal, or a libation of wine, either with or without an expressed formula of words. References to this custom are scattered up and down the literature of Greece and Rome.

We find allusions to it of this sort in the earliest books to which we have access; first in Homer:—

"The glorious gifts of the Gods are not to be despised^b."

"Nor did anyone dare to drink till he had made libation to Zeus All-mighty^c."

"And he bids Patroclus, his companion, sacrifice to the Gods, and in the fire he cast the sacrificial morsels^d."

^a For an exhaustive treatment of this part of the subject consult *Antiquitatum Convivialium* (Stuckii) liber secundus, caput XXXVII.

^b *Iliad* III. 65.

^c *Ibid.* VII. 480.

^d *Ibid.* IX. 220.

“For without thee are no banquets for mortals, where the host beginning the libations pours out sweet wine to Vesta not first nor last ^e.”

“First Peisistratus, son of Nestor, drew nigh, and took the hands of each, and made them to sit down at the feast on soft fleeces upon the seasand, beside his brother Thrasymedes and his father. And he gave them messes of the inner meat, and poured wine into a golden cup, and pledging her, he spake unto Pallas Athene, daughter of Zeus, lord of the ægis. Pray now, my guest, to the lord Poseidon, even as it is his feast whereon ye have chanced in coming hither. And when thou hast made drinkoffering and prayed, as is due, give thy friend also the cup of honeyed wine to make offering thereof, inasmuch as he too, methinks, prayeth to the deathless Gods, for all men stand in need of the Gods ^f.”

Hesiod inculcates the duty of daily morning and evening prayer as follows :—

“But after thy power do sacrifice to the immortal gods, holily and purely, and burn moreover sleek thighs of victims, and at other times propitiate them with libations and incense, both when

^e Hymn to Vesta and Mercury, v. 4.

^f Odyssey III. 36—48.

you go to rest and when the holy light shall have risen ^g."

Plato quotes the proverb "to begin with Hestia," the Roman Vesta, guardian of the hearth and home, the one always first invoked at all offerings and festivals.

Athenæus remarks that "none but Epicureans began their meals without some act of religion ^h."

Epictetus says, "if we understood ourselves, what other thing should we do, either publicly or privately, than sing hymns to and speak well of God, and perform thanks to Him? Ought we not, when we were digging or ploughing or eating, to sing a suitable hymn to Him ⁱ?"

Among Latin writers we find Vergil in his *Georgics* counsels:—

"Nor let anyone put the sickle to the ripe corn, till in honour of Ceres, having his temples bound with wreathed oak, he perform the rustic artless dance and sing hymns ^k."

And again in the *Æneid*:—

"Invite we then, the feast to grace,
The home-gods of our own proud race,
And those our host reveres ^l."

^g Works and Days, vv. 336—340. ^h Athenæus IV. 27. ⁱ Epictetus, lib. I., cap. xvi. ^k Georgic I. 350. ^l *Æneid* V. 62.

Horace in his *Carmina* has the following passage :—

“In his own hills each labours down the day,
Teaching the vine to clasp the widow'd tree,
Then to his cups again, where, feasting gay,
He hails his God in thee ;
A household power, adored with prayers and
wine,
Thou reignest auspicious o'er his hour of ease,
Thus grateful Greece her Castor made divine,
And her great Hercules ^m.”

Quintilian in one of his *Declamations* says :—

“We approached the table, and then invoked the Gods ⁿ.”

And Livy has the following passage in his *History* :—

“A fierce and atrocious crime was committed in the midst of the banqueting hour, when it is usual to consecrate of the feast to the Gods, and invoke them suitably in prayer ^o.”

These passages selected out of Greek and Roman authors will be sufficient to show how extensively this custom of invoking the Gods, and

^m Horace, 4 *Carmina* V. 28. For Mitscherlich's remarks on this passage in Horace, see Appendix, Note F.

ⁿ Quintilian. *Declam.* 301.

^o Livy, lib. XXXIX. cap. xliii.

offering sacrifices and libations to them, prevailed amongst the Greeks and Romans.

Side by side with this testimony from ancient pagan literature it will be interesting to place the following account from a recent work on the Ainûs, the aboriginal inhabitants of Japan, which shows the survival of the same practice in the nineteenth century in a very different quarter.

The writer of the Book referred to says:—

"He was very much surprised when he found that many of the Ainûs made a habit before meals of saying something like a grace." He goes on, "I do not mean to say they always do this, but they are all taught to do so, and that in a set formula; and I have never yet met the Ainû who does not before drinking wine make his salutations, stroke his beard, worship and thank the Gods for their benefits." One of their forms of grace is, "O God our nourisher, I thank thee for this food: bless it to the service of my body."

Here then by this common everyday act, we get one article of the Ainû religious faith, viz., that he believes in a power above himself on whom he depends for his daily food, and whom he can approach in prayer and thanksgiving by a faculty within himself^p.

^p The Ainû of Japan, p. 67, by the Rev. John Bachelor.

Thus we see that the scattered branches of the human family, moved by natural piety, have preserved the custom of dedicating some portion of their food as a thankoffering to the Supreme Being. Even those nations who have lost the knowledge of the true God, dimly recognize His claims in this respect.

Natural piety and 'the law of reason'^a account in part for the prevalence of this tribute paid to the Supreme Being, but positive command makes it a positive duty in the case of those who have received a revelation of God's will. We find accordingly that amongst Jews and Christians, and amongst Mohamedans^r, who have borrowed to a certain extent from Jewish and Christian sources, there is a clearer sense of the propriety of this usage than amongst other peoples.

II. *The evidence of Hebrew literature.*

The earliest documents which have come down to us from Hebrew sources are all comprised in the Scriptures of the Old Testament. We turn accordingly to these writings to see what sanction this custom has obtained.

Our minds go back at once to Genesis i. 29,

^a Hooker's Eccles. Polity, I. p. 289.

^r See Appendix, Note G.

and to God's original gift of food to man recorded there.

All food is God's gift to man. God is not only the Creator but the Preserver of His Creatures. Food is absolutely necessary to maintain the physical life of man, and piety demands that what is given by the Creator, necessary though that gift may be, should be acknowledged by an act of thanksgiving on the part of the Creature. To bless God for our Creation, Preservation, and for all the good things of this life, is both natural and right, and man has always felt it so to be.

We remember also that God's original gift of food to man was repeated and enlarged to Noah on his leaving the Ark. The sons of Noah, who became the progenitors of the three great branches of the human race, doubtless transmitted to their immediate descendants the knowledge of God's charter made with them,—“Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things *.”

Thus a tradition was derived down the ages, which was never wholly disregarded, namely, that God had established a definite Covenant with the human race in this respect, and had

* Genesis ix. 3.

made them His debtors in regard to food, which they must acknowledge with thanksgiving.

In Deuteronomy viii. 10, thanksgiving is enjoined for temporal benefits in the following terms:—

“When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which He hath given thee;” and we have at least two instances to prove that this general command was carried out in particular cases by God’s covenant people and those connected with them.

In Exodus xviii. 12 we read: “And Jethro, Moses’ father-in-law, took a burnt offering and sacrifices for God: and Aaron came and all the elders of Israel to eat bread with Moses’ father-in-law before God;”—a passage which points to the eating of food being regarded in the light of a religious solemnity, and which throws an interesting side-light upon the prevailing ceremonies of the Hindoos and other Eastern peoples in connection with the partaking of food; such as the putting on of the sacred dhotar or scarf, and eating only with those of their own caste, and with such observances as to turn the most simple meal into a religious act ^t.

•The second instance in illustration of this

^t Cp. Gen. xxxi. 46 and 54.

custom in Old Testament times is the passage in 1 Samuel ix. 13, where we find that Samuel blesses the sacrifice before the guests eat : " The people will not eat till Samuel comes, because he doth bless the sacrifice, and afterward they eat that be bidden." Proving that on high festivals at least, if not on all ordinary occasions, the Israelites of Samuel's day observed the custom of 'saying grace,' and did not partake of food till this duty had been fulfilled.

The later Jews continued to observe this pious acknowledgement. There is a curious passage in the Apocrypha^u, where food is miraculously brought to Daniel in the lions' den by the prophet Habbacuc : " And he cried saying, O Daniel, Daniel, take the dinner which God hath sent thee. And Daniel said, Thou hast remembered me, O God, neither hast Thou forsaken them that seek Thee and love Thee : so Daniel arose and did eat." God was in this case miraculously preserving and feeding His servant, but whether the food came in the ordinary course of events, or by extraordinary means, Daniel had learnt to see in this gift of food a pledge of God's remembrance.

^u Bel and the Dragon, vv. 37—39. Cp. also Ecclesiasticus, cap. xxxii. vv. 1, 2.

For His continual remembrance of their bodily wants the Jews were in the habit of returning thanks to God.

The most minute regulations concerning the blessings may be found in the treatise of the Mishna, entitled, 'Berachoth.' We have it on authority "that the Jews were forbidden to eat anything or enjoy anything in this world without thanksgiving, and he who neglected so to do was as one who robbed God:" and again we learn from the Talmudical writers and from Philo that "it was the Jewish custom to take no food or wine before rendering thanks and praise to God as the Creator and Giver of the same. Until that had been done, the food was held to be unhallowed."

The usual formula of thanksgiving amongst the Hebrews was, "Blessed art Thou, O Lord our God, King of the Universe, who bringest bread out of the earth." While the father of the family recites this form, he lays both his hands upon the bread. Similarly they used to say with reference to wine, "Blessed art Thou, O Lord our God, King of the Universe, who bringest forth the fruit of the Vine."

●On festival days there was added a reference to the benefit the memorial of which was then

being celebrated, as on the feast of the Passover, to the deliverance from Egypt.

The Rabbinical writers have, as usual, laid down most minute regulations respecting "the blessings." They distinguish between "sitting at table" and "lying at table." If they sit to eat, everyone says grace for himself; if they lie, one says grace for all. Another Jewish rule was that "three eating together were bound to give thanks."

At the Passover Feast, when the party was arranged, a blessing was asked by the head of the family on the feast. Four cups of wine, handed round in succession, were drunk at the Paschal meal. The third was "the cup of blessing," answering perhaps to "the cup after supper" —St. Luke xxii. 20. This cup of blessing was so called because accompanied with thanksgiving ^x.

We know that our Lord approved these Jewish usages and sanctioned them by His own adoption. An old writer, commenting on St. Matthew xiv. 19, says, "as Christ approved other Jewish rites introduced by the wise, so also this of asking a blessing upon food ^y."

^x See Canon Kingsbury's 'Spiritual Sacrifice and Holy Communion,' page 151.

^y Lucas Brugensis, quoted in Poli Synopsis on Matt. xiv. 19.

The conservative character of the Hebrews makes them the best possible guardians of the traditions received from the fathers. The evidence of Hebrew literature is complete as to the continuous observance by them of this institution from very early times. What the heathen had endeavoured to do in a rude and superstitious way, the Hebrews practised with full knowledge of what they were doing. They thanked God in set forms for the temporal and material mercies vouchsafed to them.

III. *We come next to the evidence of Christian literature.*

While we find the duty of receiving all God's good gifts with thanksgiving repeatedly urged in the New Testament, the particular duty of giving thanks before meals is taught us not only by the petition in the Lord's Prayer, 'give us this day our daily bread,' but—

By the example of our Lord Himself :

And by that of His Apostles.

The great and momentous occasions upon which our Lord prefaced a meal by a eucharistic act were :—

At the feeding of the five thousand :

At the feeding of the four thousand :

At the last Supper :

At Emmaus.

None of these were ordinary occasions. The public action of our Lord was recorded by the Evangelists as significant of His mind and will. What was then done was not done without the manifest intention of teaching the Disciples and the attendant crowds that one of the ways in which we can and ought to show thankfulness to God is by giving thanks for those good creatures which He has provided for our use.

As Matthew Henry remarks, "Our Lord at meals was wont to bless and give thanks so remarkably that He was known by it^a." "And so much were the Disciples affected by their Master's giving of thanks that they could never forget the impressions made upon them by it^a."

"He gave thanks as man, He blessed as God," says Isaac Williams. "He gave thanks to the Father, and at the same time blessed the bread and also the wine by that act of thanksgiving and prayer," says another commentator; and again, with reference to Christ's example, "they act rightly, who in taking food pray over each separate supply which is sent^b."

^a St. Luke xxiv. 30, 31.

^a St. John vi. 23.

^b Bengel on St. Matt: xxvi. 26, and St. Mark viii. 6, 7.

Godet, commenting on St. John vi. 11—23, has the following remarks :—

“Then Jesus took the loaves and gave thanks :— At this solemn moment Jesus takes, in the midst of the multitude, the position of the father of the family, not at the commencement of an ordinary but of the Paschal repast. He gives thanks to God, as the father surrounded by his household was on that occasion wont to do, for his natural gifts and covenant blessings. This action seems specially to have struck the spectators. It is made almost equally prominent in each of the four narratives, and both the Disciples and the multitudes seem to have been impressed by the notion that it was this act of thanksgiving on the part of Jesus which effected this miracle. After the miracle Jesus distributed the food, as the father was accustomed to do at the Paschal meal.”

Yet another commentator, Grotius, remarks :—

“It was customary at the Paschal meal for the master, in breaking the bread, to give thanks for the fruit of the earth ; but our Lord did more than this : not only for the old creation but also for the new, on account of which He had come into the world, He poured forth prayers, and returned thanks to God for the redemption of

the human race as now about to be accomplished."

Passing from the Gospels to the Acts and to the Epistles we find the following references to this duty.

First the passage in Acts xxvii. 35, where St. Paul, a prisoner on board ship, "took bread, and gave thanks to God in presence of all the ship's company."

Bishop Jacobson remarks on this passage in the Speaker's Commentary :—"No hurry, no fear of ridicule from heathen soldiers and sailors, no imminency of peril was allowed by St. Paul to interfere in his own practice, with the discharge of an obligation which he enforced in his teaching."

What St. Paul's teaching was in this respect we find from a variety of passages, such as : Rom. xiv. 6 ; 1 Cor. x. 30, 31 ; Ephesians v. 20 ; Colossians iii. 17 ; 1 Timothy iv. 3—5.

From a consideration of these passages it appears, as Bishop Sanderson in his Sermon on 1 Timothy iv. 4, observes, "that 'saying grace' before and after meat was the common known practice of the Church among Christians of all sorts, weak and strong : an ancient, commend-

able, Apostolical Christian practice, derived down from Christ's example through all the ages of the Church."

No actual form of words used by our Lord or His Apostles has come down to us. As so often in Scripture the broad principle is laid down, but we are not tied to any one particular way of giving it effect. All are at liberty to give thanks as they will, and yet as Bishop Christopher Wordsworth remarks on 1 Tim. iv. 5, 'the word of God' by which the creatures are sanctified probably refers :—

1. "to the word of God *in creation*, when He *blessed* the *creatures*, and sanctified them to the use of man, and when He *blessed man*, and gave him dominion over them. (Gen. i. 22—28. Cp. Gen. ix. 3; Ps. viii. 6.)"

2. "to the word of God in *Redemption*, when He abolished the difference between clean and unclean meats; and said, what God hath cleansed, that call not thou common. (Acts x. 15.)"

3. "to the *Incarnate* word, who, by His *incarnation* hallowed *man*, the recipient of the creatures, and hallowed the creatures for *man's* use."

"Thus in every rightly framed 'grace before meat' there will be three things contained :—

1. A thankful reference to the original benedic-

tion pronounced by God the Creator on the creature, and to the primeval grant of dominion over them made to man as their lord. 2. A thankful reference to the reiteration of that benediction, and to the restoration of that dominion by God the Redeemer. 3. Prayer to God, that He would send His blessing on the creatures provided by Himself for man, and that He would sanctify them to the use of those who partake of them, to His service." So far Bp. Wordsworth.

Others have seen in this phrase the 'Word of God' a reference to the Lord's Prayer, and to the 'supersubstantial^c bread,' which we are there taught to pray for, in allusion, it is more than probable, to the Eucharist. There is a connection of the fruits of the ground first with the Fall, and then with Redemption. The primal curse was redeemed by God's Son, and the fruits on which a curse was laid became in the Eucharist the vehicles of highest blessing.

Herein we have an answer to the question one often hears asked, "Why should we thank God more at a meal than for other blessings?"

Every time we 'say grace' or 'ask a blessing' we are applying the redemption to that food, the laborious obtaining of which was to be the mark

^c ἐπιούσιος. Vulgate, Matt. vi. 11, 'supersubstantialis.'

of man's fallen state. So that every Christian meal is a sort of sacrament when it is sanctified by the Word of God and by prayer.

Any form of Christian thanksgiving before meat would probably contain words of Scripture, or at all events thoughts in exact accordance with them.

Two words are used in the New Testament to express this act of thanksgiving, *εὐλογεῖν* and *εὐχαριστεῖν*.

The first is used in the sense of blessing, that is, asking God's blessing upon food ^d. The second is used of giving thanks before meals ^e.

The words are used, as it would seem, almost interchangeably. Alford says, 'both are indeed one, the thanks to Heaven is the blessing on the meat ^f.' The second of these words has come to be applied to the central act of Christian worship. From the giving of thanks for and blessing the offering, the Holy Communion has from the earliest times been called 'the Eu-

^d St. Matt. xiv. 19, xxvi. 26; St. Mark vi. 41, viii. 7, xiv. 22; St. Luke ix. 16, xxiv. 30; 1 Cor. x. 16, and in the Septuagint Version of 1 Samuel ix. 13.

^e St. Matt. xv. 36, xxvi. 27; St. Mark viii. 6, xiv. 23; St. Luke xxii. 17, 19; St. John vi. 11, 23; Acts xxvii. 35; 1 Cor. x. 30, xi. 24; 1 Tim. iv. 4.

^f Alford on St. Matt. xiv. 19.

charist⁸;' but in its simplest sense the word is also applicable to giving thanks before a common meal, and occurs thus in the passage in 1 Corinthians x. 30, 31, translated in the Speaker's Commentary, 'For if I, having said grace, partake, why am I evil spoken of for that for which I give thanks?'

We pass beyond the limits of the New Testament, and come to the writings of the early Christian Fathers.

St. Clement writing to the Corinthians, *circa* A.D. 98, says :—

"He who made us and fashioned us, brought us into His world, having prepared His benefits for us before we were born. Wherefore since we receive all these things from Him, we ought for all things to render thanks to Him, to Whom be glory for ever and ever^h." Amen.

In the Teaching of the Twelve Apostles, compiled at the end of the first or the beginning of the second century, we find a Form of Thanksgiving which was used apparently at the Agape, and which will be given with other Forms in Part II., shewing, as we think, the connection of

⁸ By Justin Martyr, Cyril of Jerusalem, Origen, Clement of Alexandria, Chrysostom, &c. See Suicer's Thesaurus, 'εὐχαριστεῖν.'

^h St. Clement, ad Corinthios, Ep. I. 38.

ordinary Christian meals through the Agape with the Eucharist. On this point more will be found in Appendix A.

Aristides, writing A.D. 125, in his sketch of Christian manners, says :—

“They, i.e. the Christians, live honestly and soberly as the Lord their God commanded them. Every morning, and at all hours, on account of the goodness of God towards them, they praise and laud Him : and over their food and over their drink they render Him thanks ⁱ.”

Clemens of Alexandria (*ob.* 210) writing before the close of the second century :—

“As it is meet that before tasting food we bless the Maker of all these things, so also does it become us when drinking, to sing Psalms unto Him, forasmuch as we are partaking of His creatures ^k.”

And of the model Christian he says :—

“His sacrifices are prayers and praises, and the reading of Scripture before the banqueting ; Psalms moreover and hymns while the food is being taken. By this means he joins himself to the Divine Choir, from continual recollection, absorbed in ever-mindful contemplation ^l.”

ⁱ Extract from the “Apology of Aristides” addressed to the Emperor Hadrian when at Athens, A.D. 125.

^k Pædag. lib. II. cap. iv.

^l Strom. lib. VII. cap. vii.

Tertullian (*ob.* 240), writing probably in A.D. 202, says:—

"If there is a seemly reason for feasting, consider what are the remaining rules which concern religious duty. Let nothing unworthy, nothing contrary to modesty, be tolerated therein. We do not recline at a banquet before prayer be first tasted, we eat as much as hunger demands, we drink as much as is good for the chaste. We satisfy the bodily wants, as men who keep in mind that God is to be worshipped by them even through the hours of night. We talk as those who know that the Lord hears them. After water for the hands and lights, each, as he is able, is called out to sing to God from the Holy Scriptures, or from his own mind, and so it is proved how each man has drunk. In like manner prayer puts an end to the feast ^m."

And again :—

"But, withal, it becomes believers not to take food, and not to go to the bath, before interposing a prayer; for the refreshments and nourishments of the spirit are to be held prior to those of the flesh, and things heavenly prior to things earthly ⁿ."

^m Liber Apol. adv. Gentes, cap. xxxix.
cap. xxv.

ⁿ Liber de Oratione,

St. Cyprian (*ob.* 258) somewhat rhetorically exhorts:—

“Nor let the banqueting hour be void of heavenly grace. Let the temperate entertainment resound with Psalms, and do ye each undertake this wonted duty according to the strength of your memory or excellence of voice^o.”

St. Basil (*ob.* 379) in one of his Letters writes:—

“Before meat let grace be said, in recognition alike of the gifts which God gives now, and which He keeps in store for time to come. Say grace after meat in gratitude for gifts given and petition for gifts promised ^p.”

Again Basil in one of his Homilies writes:—

“When reclining at table, pray; when taking bread, give thanks to the Giver thereof; when strengthening the weakness of thy frame with wine, remember Him who gave thee this gift to refresh thy heart, and to remove thy infirmities.

Has the need for taking food become a thing of the past? The recollection nevertheless of the bounty of the Giver should never pass away^q.”

St. Ambrose (A.D. 340—397) contributes the

^o Ad Donat. sub. fin.

^p Ep. II. ad Greg. l. 6.

^q Homilia in Martyrem Julittam.

next two passages, one in his work concerning Virgins :—

"Certainly reverent prayers together with giving of thanks ought to be said when we rise from sleep, when we go forth, when we prepare to receive food, after receiving it, and at the hour of incense, when at last we are going to rest^r."

The other in his Books on the Sacrament :—

"The first prayer therefore ought to consist of Praise to God; the second of Supplication; the third of Petition; the fourth of Thanksgiving. Thou oughtest not, however famished for want of the food, to begin at once to partake of the food without first giving praise to God^s."

Prudentius^t (*ob. c. 405*) has left behind him in his Cathemerinon some lines descriptive of the reverence of Christians in regard to meals :—

Bearing the Cross yet Sower of the light,
Parent of all, begotten of the Word,
Born of a Virgin, yet endowed with might
Ere sky, earth, sea Thou mad'st, Creator Lord.

^r De Virginibus, lib. III. cap. iv. § 18.

^s De Sacramentis, lib. VI. cap. v. § 22.

^t Prudentius, Aurelius Clemens, natus, A.D. 348, was a Spaniard, and a Christian poet, who has left behind him more than 10,000 lines of religious poetry.

I pray Thee hither bend thy saving face
With brow serene, with bright and radiant smile,
So that our food be hallowed by thy Grace,
And we pay honour to Thy Name the while.

Without Thy presence, nought, O Lord, is sweet,
No pleasure to our lips can aught supply,
Whether 'tis wine we drink or food we eat,
Till Grace Divine and Faith shall sanctify.

May all our meals taste as of God's behest,
May Christ's own Self into our goblets flow ;
On all we do in earnest, play, or jest,
May the blest Trinity restraint bestow ^u.

To Thee, O Father, when the day shall break,
At noon, and when the fading sunlight dies,
When the bell sounds and we our food partake
Let tuneful hymns from gladsome hearts arise.

And since our breath is warm ; and through our
veins
The secret heart's blood quivers ; and our tongue
From hollow cell may give forth echoing strains,
To God on high let Praises loud be sung ^x.

^u Cathemerinon, Hymnus III. Ante Cibum, ll. 1—20.

^x Ibid. ll. 86—95.

Grant to Thy suppliant servants, bounteous Lord,
That they may from their modest meal arise,
With strength to body and to limbs restored,
And not weighed down with harmful luxuries.

Far from us be of bitter thought the pain,
Let not the deadly or forbidden thing
Be touched by us, but may we so refrain
That what we take may health and vigour bring ^y.

Our appetite appeased, our food so taken .
As our weak body's law demands by right,
Our tongue shall to the Father praise awaken
In heaven's height.

The Father, who the Cherubin doth call
And Seraphin alike to form His throne,
Sitting thereon, holds up and governs all,
Godhead alone.

Without beginning, also without end,
'Tis He whom we as God Sabaoth know,
Creation's Lord, on whom all things depend
On earth below ^z.

^y Cathemerinon, Hymnus III. Ante Cibus, ll. 171—180.

^z Ibid. Hymnus IV. Post Cibus, ll. 1—9. He goes on to recount the legend of how food was miraculously conveyed to Daniel by the Prophet Habacuc, which legend he concludes with the lines following.

When Daniel had consumed the food supplied,
Refreshed thereby t'wards heaven he turned his
face,
Amen, he said, and Alleluia cried,
Such was his Grace.

And so, O Thou Dispenser of all good,
Let us when with thy kind gifts satiate
Render our praises, and by Hymns our food
Thus Consecrate^a.

Let this suffice: Whate'er you undertake
First for God's blessing your petition make,
Whether from food you may desire to fast,
Or whether you partake of your repast.

For God's right hand is ever near to aid,
His gladdening smile is everywhere displayed,
And we have faith this food will health provide,
Which, ere we eat it, has been sanctified.

And so I pray this food may wholesome prove,
To limbs bring healing virtue from above
Dispersed, a saving health it may afford
To souls of those who worship Christ the Lord^b.

^a Cathemerinon, Hymnus IV. Post Cibus, ll. 70—76.

^b Ibid. Hymnus VIII. Post jejunium, ll. 69—80.

St. Chrysostom (A.D. 347—407), amongst many passages relating to "saying grace," supplies us with the following :—

"Wherefore also I praise and admire the monks that have occupied the desert places, as for the rest, so for this saying. For they, after having made their dinners, or rather after supper (for dinner they know not at any time, because they know that the present time is one of mourning and fasting ;) after supper then, in saying certain hymns of thanksgiving unto God, they make mention of this expression also^c. And if ye would hear the very hymns themselves, that ye too may say them continually, I will rehearse to you the whole of that sacred song." [The Grace which follows this will be found in Part II.]

"Now this hymn is in all parts worthy of admiration, but especially the above ending of it. That is, because meals and food are wont to dissipate and weigh down, they put this saying as a kind of bridle upon the soul, at the time of indulgence reminding it of the time of judgment. For they have learnt what befell Israel through a costly table. 'For my beloved,' saith He, 'ate, and waxed fat, and kicked.' (Deut. xxxii. 15.) Wherefore also Moses said, 'When

^c i.e. "He shall reward every man according to his doings."

thou shalt have eaten and drunk and art full, remember the Lord Thy God.' (Deut. vi. 11, 12.)^e."

In the treatise attributed by some to St. Athanasius (*ob.* 373) (but considered more than doubtful by others, though probably about his time) concerning Virginity, there is the following reference to benediction at meals :—

"Moreover when you have sat down at table and have begun to break the bread, sign it three times with the sign of the cross, and thus give thanks :"

Then follows a prayer which will be found among the 'Forms of Grace,' Part II.

The passage continues, "and the same prayer you have said in breaking the bread you ought to repeat when you begin to eat it. When moreover you replace the bread upon the table, and are ready to sit down, recite the whole prayer 'Our Father;' but we say the prayer inscribed above, 'the Benedictus Deus,' when we have dined and are in the act of rising from the table.

But if two or three Virgins are present with thee, let them return thanks over the bread, and unite their prayers with thine. But if a cate-

• Homil. LV. 5 on S. Matt. Cp. Homil. XLII. on St. John.

chumen is present at the table, she must not pray with the faithful, neither must thou sit with her to eat bread.

Likewise thou shalt not sit to eat thy food unless obliged with women who are at all thoughtless and giddy. For thou art consecrated to the Lord thy God, and thy food and drink is consecrated, for it is consecrated by prayer and sacred words^f."

St. Jerome (*ob.* 420) provides the following passages :—

The first describes the Cænobite monks of Egypt :—

"No noise is made over the food ; no one talks while eating. . . . When the meal is over they all rise together, and after singing a hymn return to their homes^g."

The next passage is from the same Epistle :—

"Everyone knows Tierce, Sext, and Nones, also Dawn and Evening^h. No meat is to be taken unless prayer have gone before, nor may anyone quit the table, unless thanks be given to the Creatorⁱ."

^f De Virginitate, § 13.

^g Epistola XXII. Ad Eustochium, § 37.

^h Dawn and Evening, i.e. Matins and Vespers.

ⁱ Epistola XXII., § 37.

The third passage raises the curious question as to Deacons saying grace when Priests are present :—

“ But even in the Church of Rome the Deacons stand while the Presbyters seat themselves ; although bad habits have so far crept in that I have seen a Deacon in the absence of the Bishop seat himself among the Presbyters, and at entertainments pronounce the Blessing in the presence of the Priests^k. Those who act thus must learn that they are wrong, and must give heed to the Apostle’s words, ‘ it is not reason that we should leave the word of God and serve Tables^l.’ ”

St. Augustine (*ob.* 430) writes about the year A.D. 400 :—

“ He hath invited thee to His own table, the table of Heaven, the table of angels, where He Himself is the bread. He came down and disdained not thy table, and promised thee His own. And what doth He say to us ? Believe, believe ye, that ye shall come to the good things of my

^k Lat. “ Benedictiones coram Presbyteris dare.” In several MS. and Editions the word ‘ *coram* ’ is omitted ; but it has been pointed out that it is very improbable that Deacons should bless Priests, but they may well have blessed the food while Priests were present.

^l Epistola CXLVI. *Ad Evangelum*, § 2.

Table, since I have not disdained the evil things of thine^m."

The Church historian, Sozomen (*ob. c. 445*), in his address to the younger Theodosius writes : 'I understand that thou dost conquer the desire for all food and drink, neither can any fruit take thee prisoner saving the little thou dost touch and taste after that thou hast given thanks to the Maker of all things for the sameⁿ."

Other links in the chain of evidence are to be found in later times. First in the *Lausiaca* of Palladius (*ob. c. 430*)^o.

He tells the story how an old man, who had met with a severe family trouble, desired to be a monk, but the Abbot Antony would not admit him, fearing his age would not allow him to undergo the austerities of the profession. The old man, however, would not go away, and remained without any food for several days. The Abbot fearing that he would die, and his death would be due to his refusal, at length said to him,

^m Sermon CCXXXI. Though primarily referring to 'the Eucharist,' this passage is inserted as indirectly bearing on the ordinary meals of Christian persons. See Appendix, Note A.

ⁿ Address to the Emperor Theodosius prefixed by Sozomen to his *Ecclesiastical History*.

^o *Historia Lausiaca*. Cap. xxviii. *Vita Abbatis Pauli Simplicis*.

‘Will you not eat a morsel of bread?’ The old man instead of answering eagerly, replied only, ‘As you will, Abbot.’

A description is then given of the preparation of the meal; four *paxamates* are put on the table, one being placed for the Abbot, and three for the old man. Antony then sang a Psalm which he knew, and when he had sung it twelve times, he offered a prayer,—that also twelve times^p. And the old man joined him, not touching the food. Antony to test him further, said, ‘Sit still and take care of the food until the evening.’ In all this and much more besides the old man obeyed the Abbot implicitly, and proved to him that he was a worthy candidate^q.

The last passage referred to the singing of Psalms as well as Prayer before meals: the next, from Cassian (*ob.* 433), is interesting as shewing that the Psalms were sung on some days and not on others:—

“Lastly, also on those days (*i.e.* Saturday and Sunday), and on holy days, on which it is usual for both dinner and supper to be provided for

^p Lat. ‘Psalmum psallit Antonius quem noverat, et cum eum duodecies recinisset duodecies oravit.’

^q This story of Antony the Great and Paul the Simple is briefly referred to by Sozomen. Hist. lib. I. cap. xiii.

the brethren, a Psalm is *not* said in the evening, either when they come to supper, or when they rise from it, as is usual at their ordinary dinner, and at the canonical repast on fast days, which the customary Psalms usually precede and follow. But they only make a simple prayer and come to supper, and again when they rise from it, conclude with prayer alone ; because this repast is something special among the monks ^r."

Bishop Maximus of Turin (*ob.* 465) vigorously enforces the duty of "saying grace" in his Homilies ; he says :—

"I consider that I spoke at sufficient length last Sunday in the way of reproving those who, while they enjoy the Divine gifts, neglect to render thanks to the Creator. . . .

The profitable Christian then ought always to sing praises to his Father and Lord, and to carry out everything with a view to His glory, as says the Apostle in his exhortation,—“Whether ye eat or drink, &c.” From which you see the sort of feast the Apostle willed the Christian man’s to be ; namely, that he should feed on the faith of Christ rather than on the richness of the repast, and his human needs should be refreshed

^r De Cænobiorum Institutis, lib. III. cap. xii.

more by the frequent invocation of the Divine name, than by the elaborate and varied collection of dainties, and that his hunger should be fed rather by religion than by the richness of the feast *."

We come now to the important Benedictine Rule (St. Benedict, *ob.* 543), which contains an interesting note of penalties incurred by those who did not come in time for the 'verse' before the meal.

"Concerning those who are slow in coming to the daily office, or to table.

Moreover, whoever comes not to table before the verse is said (that all may say the verse and pray together, and approach the table at one time), whoever has failed to do so through his own negligence and fault, shall be reproved the first and second time ; if afterwards he does not improve his ways, he shall be debarred from taking his place at the common table, and separated from the company of his fellows, shall take his meal alone, being deprived of his portion of wine, until such time as he shall have made satisfaction and given proofs of amendment. The same penalty shall be attached to the man who fails

* Homil. LXXXIX.

to be present when the verse after meals is recited."

The following directions came from St. Martin (*ob.* 580), Bishop of Braga (Portugal):—

"Neither clergy nor religious laymen should begin to feast till the third sacred hour of the day be past, nor should the clergy ever eat bread until a hymn has been sung, and after meat they should return thanks to God the Author of the feast[†]."

Gregory of Tours (*ob.* 595) supplies us with three anecdotes, which are worth quoting here:—

In his *Historia Francorum* he tells a story of a visit of King Chilperic to the city where he was staying, and the arrival of an aged Jew, who resented conversion to Christianity.

The arguments of the King and the Jew are given, and the story ends thus:—"Then the King, when he saw that the Jew was not influenced by his discourse, turned to me, and asked me for my blessing that he might depart. And he ordered water to be brought for our hands, and after washing them and saying the prayer, and receiving the bread, and giving thanks to God[‡],

[†] In libro Capitulorum ex Græcorum synodis collectorum.

[‡] Lat. 'quibus ablutis, facta oratione, accepto pane gratias Deo agentes.'

we took some ourselves and offered some to the King, and having drawn some wine, and saying farewell, we departed *."

Gregory also tells a curious story in connection with the blessing of the food, of which the following is the outline :—

" There was a certain Catholic woman who had a heretic husband. A good Catholic priest[†] came and called on her, and she says to her husband, 'I beg you of your kindness, since the priest has paid me a visit, that we hold high festival[‡] in our house, and that we dine with him at a dinner prepared worthy of the event;' and as she had promised to arrange this there came another priest, one of the heretical body, and the husband says to the wife, 'Our festival will be a double one to-day, because there will be priests of both persuasions in our house.' When they sat down to dinner, the man said to the heretical priest, who sat next to him, 'If you will follow my directions we will get some amusement out of the Roman priest[§]; namely, that directly the dish is put on the table, you shall, with all the speed you

* Hist. Franc. lib. VI. cap. v.

† Lat. 'valde Catholicus.'

‡ Lat. 'lætitia habeatur.'

§ Lat. 'exerceamus cachinnum de hoc Romanorum presbytero.'

can, bless it ^b, and when he finds that he has not blessed it ^c, he will be very sad, while we shall eat our meat with joyfulness.' The heretic priest agreed to do what was asked of him. Directly the first dish came, he was the first to put his hand on it, and bless it ^d. And when the wife saw it, she said, 'You should not have done this, as I am much hurt that you have done this wrong to a priest?' So she got other food for the Catholic priest, which he partook of. With the second and third dish the heretical priest did the same. But when the fourth came, which in the middle was burning hot, but covered over with a kind of egg-crust ^e, the heretic, before almost the dish was put on the table, with one hand blessed it, and taking a spoon in the other, swallowed a quantity, not knowing it was burning hot. Thus he scalded his throat so much that he expired."

The details of the last part of the story may be summed up by saying that 'the husband perceived the judgment of God, and was converted to the true faith,' and, adds Gregory, 'the enjoyment was doubled ^f.'

^b Lat. 'tu celerius signare festines.'

^c Lat. 'manum non posuerit.'

^d Lat. 'signavit hereticus posuitque primus manum suam.'

^e Lat. 'ex collis ovis parumper mixta farina.'

^f De Gloria Martyrum, lib. I. cap. lxxx.

The third anecdote is noticeable from the fact that the dish was 'signatum.'

Gregory relates the story of how a fish bone stuck in his throat, and how he was eventually relieved by visiting St. Martin's Shrine. The opening words are, "When we sat down to a feast, a fish was brought in on the dish, and whilst eating this, over which the sign of our Lord's cross had been made^g, one of the bones stuck in my throat^h."

Gregory the Great (*ob.* 604) may be included, as regards writings, in this century. Two anecdotes came to us from him.

In discussing the merits of a certain Bishop Bonifaceⁱ, Gregory in his Dialogues tells the following curious story :—

"At another time, when the Anniversary of S. Proculus was at hand, a nobleman by name Fortunatus, residing in the place, begged of the venerable man with much entreaty that after he had celebrated the Mass of the blessed Martyr he would come down to his house [to dine

^g Lat. 'quem Dominica cruce signatum dum edimus.'

^h De Miraculis Sancti Martini, lib. III. cap. 1. De dolore faucium meorum.

ⁱ Episcopus in civitate quæ Farentis dicitur. Probably Ferentino, some 40 miles S.E. of Rome.

and] to give the blessing^k. And the man of God could not refuse what Fortunatus had so kindly asked. When therefore the Mass was over, and he had reached the dinner Table of the aforesaid Fortunatus, and before he could say the hymn to God, one of the minstrels (such as are in the habit of attending on feasts with entertainments) suddenly when standing before the door with a monkey, struck his cymbals. The Holy man hearing the noise was indignant, and said, 'Alas alas for that wretched man—he is dead! he is dead! I have come to this table for refecton and I have not been able to open my mouth to give praise to God, but that man with his monkey has come and struck his cymbals.' He added, however, 'Go out of charity and give him food and drink, although you know that he is dead.' And the unhappy man, when he had partaken of the food and wine in the house, was about to go out at the door when a large stone fell from the roof and struck him on the head. He was knocked down by the blow and was lifted up half dead: and the next day he was quite dead, according to the sentence of the man of God^l."

^k Lat. 'ad benedictionem dandam.'

^l Gregory the Great, Dialogues, lib. I. cap. ix.

The other anecdote refers to a certain holy Abbot, by name Equitius. One of the Sisters of the Community entered the Garden belonging to the nuns and saw a lettuce which she fancied, and forgetting first to bless it by making the sign of the Cross, she greedily bit it, but at once fell down possessed of the Devil. The story goes on to shew how Equitius drove the Devil away and she was cured ^m.

St. Columbanus (*ob.* 615) supplies the rule:—

“If anyone come not to prayer, prior to meals and after meals, let him recite twelve psalms ⁿ.”

St. Isidore of Spain (*ob.* 636), a great authority on monastic rules, gives the following regulations with regard to meals:—

“At the time of meals let all the brethren observe the discipline of silence^o, obeying the Apostle who says: ‘in silence let each one work and eat his own bread.’ (2 Thess. iii.) Let one, moreover, when the blessing has been received, seated in the midst, read some passage from the Scriptures, and let the rest eat in silence, paying strict attention to the reading ^p.”

^m Gregory the Great, *Dialogues*, lib. I. cap. iv.

ⁿ *Regulæ Cænobialis*, cap. x.

^o Lat. ‘omnes disciplinæ gerant silentium.’

^p *Regulæ*, cap. ix.

St. Donatus, Bishop of Besançon (*ob.* 650), issued a series of rules for nuns. The penalty for being late for grace seems to be much the same as for monks.

• "Similarly, she who is not present at table when prayer begins to be offered, and has not the excuse of an order to be elsewhere, shall not be permitted to sit at the common table, but separated from the company of all her fellows, shall take her food alone, being deprived also of her portion of wine. And she shall suffer the same penalty, who fails to be present at the recitation of the verse after meals[¶]."

Fructuosus, Bishop of Braga (*ob.* 670), in his code of Rules, puts the matter very clearly, as follows:—

"When at the ninth hour they meet together to take food, on the conclusion of the Psalm, let one read in the midst whilst the others sit down. . . . Let prayer take place before they assemble at the table. When they have risen from table, let prayer follow, and let no one presume to proceed elsewhere, until he has paid his debt of thanks before the altar of Christ[†]."

The anonymous writer, 'cognomine Magister,'

¶ Regula ad Virgines.

† Regula Monachorum, cap. vi.

belongs to this century. He uses the notable expression 'locutus cum Deo' for "saying grace."

"Those who have not been present at the antiphon or verse preceding the meal, are to eat and drink by themselves, without making the sign of the cross, without giving or receiving the blessing, without discourse with anyone, till they rise from their places. And meet it is that a man who has not held converse with God^s should eat without having speech of human being. Moreover, he who has not been present at the verse which closes the meal to return thanks to God after the repast is finished, incurs the like penalty of isolation at the succeeding meal as he who has not held converse with God before the repast.

But these reproofs or excommunications are only provided for those who are sluggish through wilful carelessness, and are hindered by no necessary business^t."

Abp. Theodore (*ob.* 690), in the copies of his Penitential^u which have come down to us, thus directs :—

^s Lat. 'qui ante refectionem cum Deo non est locutus.'

^t *Regulæ auctoris incerti cognomine Magister*, cap. lxxiii.

^u Penitential, lib. II. cap. ii. § 16. Printed in *Councils and Ecclesiastical Documents* by Haddan and Stubbs, Oxford, 1871, Vol. III. p. 192.

"Deacons can baptize and bless both food and drink, but cannot give the Bread ; similarly monks and clerks can bless food *."

Bede (*ob.* 735) supplies us with an interesting anecdote of the piety of King Oswald, which runs as follows :—

"It is reported that when King Oswald was once sitting at dinner, on the holy day of Easter, with the bishop (Aidan), and a silver dish full of royal dainties was put on the table before him, and they were just about to stretch forth their hands[†] to bless the bread, the servant, whom he had appointed to relieve the poor, came in on a sudden, and told the king that a great multitude of needy persons who had come from all parts were sitting in the streets, begging something by way of alms of the king ; he immediately ordered the meat set before him to be carried to the poor, and the dish to be broken in pieces, and divided among them. And when the Bishop, who was sitting beside him, saw this, he was much

* Lat. 'Diaconi possunt Baptizare, et cibum et potum benedicere, non Panem dare. Similiter monachi et clerici possunt benedicere cibum.'

† Lat. 'comedisset . . . positus . . . missuri.' On which Dr. Bright, in his *Early English History*, observes, 'literally this implies that the king was to join with the prelate in the benediction.'

moved by so great an act of piety, and seizing the king's right hand cried, 'never shall this hand wither.' And this has come to pass exactly in accordance with this benedictory prayer. For after the king was slain in battle, and his hand and arm cut off from the rest of his body, it happened that they have remained undecayed up to the present day. In fact they are enclosed in a silver shrine, and are preserved in the church of S. Peter in the royal city, which has taken its name from a former queen Bebbaz, and are held in high honour by all^a."

Alcuin, cognomine Albinus Flaccus (*ob.* 804), born at York, a monk of Canterbury, afterwards Abbot of St. Martin at Tours, wrote some 280 Inscriptions, Epigrams, &c.

There are several written for and perhaps in many cases inscribed on Church Altars, and various parts of monastic buildings. Those written for the dining Halls partake in some instances of the character of 'Graces'^b.

^a Now 'Bamborough.' Traces of S. Peter's chapel still remain within the Castle precincts.

^a *Historia Ecclesiastica*, lib. III. cap. vi. Cp. the 'magna vita' of St. Hugh of Lincoln, lib. V. cap. xiv. (Roll Series, Vol. XXXVII., p. 318).

^b The passages here translated will be found printed in Migne (Latin Series), Vol. CI. cap. 749, &c.

LXXXVII. *For the Refectory of the Monastery of Noailles.*

Bless Thou, O Christ, the social feast
Here on our table spread,
And every gracious gift of Thine
Upon Thy servants shed.
By Thee alone let these be blest,
Each gift Thou dost bestow—
And all are good, for they are Thine,
And Thou art good, we know.
And you, O guests, I also ask
To sing to Christ your praise,
And hymns of peace and saving grace
Unto His honour raise.

XC. *For the Supper-room at the same Monastery.*

This house is holy, 'tis the home
Of Peace and Grace combined,
May we who here assembled are
Christ's blessings ever find.
May He Who once the hungry throng
With Heavenly food supplied,
Who with five single loaves of bread
Five thousand satisfied,
Likewise the Brethren's daily meals
For evermore provide.

CIX. *For the place used for Reading at meals.*

From this raised seat may there ring forth
Words charged with holy love,
Exhorting all who hear them read
To think on things above.
And while the craving body feeds
On what the meal affords,
Let likewise every pious mind
Feed on the heavenly words.
Let heartfelt praise be sung to God
By all the brotherhood,
For bodies fed and souls supplied
With His celestial food.

CCXVI. *In the Brethren's Refectory.*

Here shall the holy Abbot sit,
The High-priest of his band,
With placid mind and words serene
And ever bounteous hand.
By his right hand may Christ's right hand
A blessing here accord,
On whatsoever food is placed
Upon the brethren's board.

Pope Leo VII. (ob. 939) furnishes an interesting decision concerning the use of the Lord's Prayer in saying grace. In reply to the question, whether

the Lord's Prayer ought to be recited in connection with the blessing of food, he gives the answer "that it should not, because the Holy Apostles used to recite the Prayer only at the Consecration of the Body and Blood of our Lord Jesus Christ ^e."

Three passages may next be quoted from the Laws of Howell ^d (*ob.* 940), the good King of all Wales; the Laws were promulgated A.D. 928.

Of appropriate places. "The first is the King, he is to sit next the screen. . . . Next to the other screen, the Priest of the Household, to bless the food and chaunt the 'Pater'; the Silentary is to strike the pillar above his head ^e."

Of the Priest of the household. "The three indispensables of the King are:—his priest to say Mass, and to bless his meat and drink; his judge of the palace to decide canon and to give counsel; and his household to execute his commands ^f."

Of the Priest of the Queen. "He is to bless the meat and drink which are brought to the Chamber ^g."

^e Leonis VII. Epistola ad Gallos et Germanos. Printed in Labbei Sacrorum conciliorum collectio, Vol. XVIII. (Venice, 1773), p. 379.

^d Printed in Ecclesiastical Councils, by Haddar and Stubbs. Oxford, 1865, Vol. I. pp. 211—283.

^e From the Venedotian Code.

^f From the Dimetian Code.

^g From the Venedotian Code.

The Bayeux Tapestry gives a somewhat graphic illustration of the dinner or supper which took place immediately after the landing of William the Conqueror on these shores in 1066^h. The inscriptions, as will be seen, run 'hic fecerunt prandium,' then 'et hic Episcopus cibum et potum benedixit.'

The two scenes portrayed in the engraving represent first the food being made ready by the servants at the sideboard (one of whom is apparently blowing a horn to announce the dinner is ready); and next, the six figures standing behind a semi-circular table, and a servant handing up a dish in front. The central figure is undoubtedly intended for the Bishop referred to in the inscription; and as the next scene represents William seated on a throne, with a figure described 'Odo Episcopus' on his right, and the costume being very similar, there can be little doubt but the central figure is intended for Odo, Bishop of Bayeux. It will be observed that he has the first two fingers of his right hand stretched out in the act of blessing apparently a cup or bowl, which he holds in his left. But the figure immediately on his right appears to be extending the four fingers of his left hand over a cake of bread

^h See 'Frontispiece.

of some kind. Comparing this figure with the next scene, it seems probable that it is intended for Duke William himself, who is blessing the breadⁱ.

Although the evidence which has been adduced proves that the Tapestry cannot be contemporary with the Conqueror's time (as was once thought), it probably belongs to the following century, and for all practical purposes the manners and customs prevalent at the time of the Conquest are faithfully portrayed.

It is related of Bp. Wolstan (*ob.* 1096) by Wm. of Malmesbury :—

"That not even when present at the King's Court, and even seated at the King's table, did he ever, in order to humour anyone, omit the blessings which the English were accustomed to make over their drink ^k."

A certain Episcopus Lunicensis (i.e. of Limerick in Ireland), *c.* 1120, speaks of the custom in his Church, "That a priest may in the presence of a Bishop bless the salt and water on Sundays, and the dinner, and the Bride and Bridegroom^l."

ⁱ Cp. the account given by Bede of Bp. Aidan and King Oswald blessing the food, and the note ^y, *ante*, p. 45.

^k Gul. Malmesburiensis Gesta Pontificum, lib. IV. § 140.

^l Gilbertus Lunicensis de statu Ecclesiæ. Printed in Migne, Lat. CLIX., col. 995.

St. Bernard (*ob.* 1155) revived many of the Benedictine rules, but no particular passage bearing immediately upon Thanksgiving before and after meals has been observed. Amongst the writings of his contemporaries, who were following his rule, one or two passages occur. For instance, Arnulph de Boeriis writes :—

“When you come to refection don't be the first, nor the last. Consider with what toil and countless dangers the multitude who go down to the sea in ships procures sauces and fish and other necessities for you, that the wants of your flesh may be satisfied, and be thankful for each mouthful you take. Consider meanwhile that the crucified Christ expects your thanks, or that the poor man waits at your gate to carry off the remnants of your feast ^m.”

Again, in another treatise known by the short title ‘ad quid venisti,’ we find :—

“Don't set your whole heart and mind on what you are about to eat, like a house-dog, nor seek to satisfy your eyes before your palate. Let what is set before you on the table suffice, and be thankful for the same, and when at table always

^m Arnulphus de Boeriis *Speculum Monachorum*. Printed in Migne, Lat. CXXXIV., col. 1179. The treatise is sometimes called ‘*Doctrina Bernardi*.’

put a limit to your wants rather than seek to gratify every wish ⁿ."

From the Evesham Book, c. 1300^o, we obtain the following rules as to the ceremonial grace of an Abbot.

Concerning the Mid-day Meal.

Whenever the Abbot wishes to eat in the Refectory, let six loaves be placed before him for the mid-day meal, from his own store of bread, and three for supper. Let six alms-loaves moreover and two trencher-loaves be placed upon the table^p. Let a large pot of beer be also placed before him.

And whenever there is the special allowance of wine^q, let half a pint be placed for his own use.

Then at the proper time let him enter the Refectory and procede as is usual to the repast. Arrived at the dais let him wash his hands, the prior pouring the water over them and others standing by with the towel.

And let it be noted that it is the duty of the keeper of the Refectory to provide a towel and

ⁿ Opusculum 'ad quid venisti.' Printed in Migne, Lat. CLXXXIV. col. 1193.

^o Printed by the Henry Bradshaw Society, 1893 (from Bodl. MS. Barlow 7), col. 16—18.

^p Sex vero ad elemosinam et duos ad scissiones fatiendas in mensa.

^q Caritas vini.

basins with water. After his hands have been washed, let him bow, and somewhat carefully strike the bell.

And let grace be said in the customary form, the Abbot himself (also) giving the Benediction, while the reader says the '*Mensæ celestis participes,*' or the '*Cibo et spiritualis alimonie,* etc.'

Let two youths stand at the dais, one on one side and the other on the other side, and attend to his wants, as is customary when he has come to the dais.

Moreover let his chaplain serve him with the cooked meats, as is customary when he presides ; one of the attendants at the dais, or even both if necessary, helping him. Moreover let one of them assist him by holding the cover [of the cup] whilst he drinks, as is customary.

At the proper time let him make a noise with his spoons and let the spoons be collected. And when all have finished eating, let him strike the table thrice with his knife and let the remains of the feast be collected.

When this has been done, let him make the sign of the Cross with his hand on the table, and let the reading cease. And after the reader has made his bow, let him strike the bell as is usual and let grace be said. After the '*Agimus tibi gratias* '

let him immediately give the customary benediction as is usual at Vespers. While the assembly go to the church chanting the Psalm 'Miserere,' let him remain with the prior and some of the seniors in the refectory, and let them finish grace there.

Meanwhile let him wash his hands, the prior and others assisting as before. Afterwards let him take them into his private apartments to drink.

Amongst the 'Romani ordines',¹ apparently drawn up by Cardinal Cajetan (created Cardinal by his uncle, Pope Boniface (*ob.* 1324), are the regulations for the official Dinner of the Pope on the Thursday before Easter Day (*Cæna Domini*).

LXXXVI. *Concerning the meal on Maundy Thursday.*

It is to be noted that the three afore-mentioned cardinals are to minister to the Pope at the first and second washing of the hands and at the Blessing of the table, without their mantles and with their mitres laid aside while they minister, but at the giving of thanks they resume their mantles and put on their mitres. When the Pope has washed his hands for the first time, and the Blessing of the

¹ Printed in Migne's *Patrologia*, Lat. LXXVIII., col. 1208.

table has taken place, of which we shall speak more explicitly below, all go and sit down, and then all the cardinals when seated wash their hands, and serve one another in turn, as will be stated below at the other washing.

LXXXVII. *Concerning the order of precedence at table.*

Moreover the Pope sits by himself at a raised table, divers great gold and silver vessels being placed thereon.

LXXXIX. *Concerning the second washing of hands on Maundy Thursday.*

When the meal is finished, the Pope washes his hands, a bishop and two cardinal deacons ministering to him as before. And these three cardinals, when they have donned their mantles and mitres, return to their seats amongst the other cardinals at their own tables. Then so each one of them, and all and every cardinal similarly while sitting shall wash his hands, a servant pouring water thereon while the cardinal washes.

But let the cardinals who assist, hold the towel one on one side of him who washes, the other on the other, and so let them serve one another in turn. And when all have washed, spices and wine are given to them.

Finally, when the tables have been removed, the Pope and all the others rise, and while he is standing on the footpace two cardinal deacons and a cardinal bishop minister to him, and he returns thanks as follows.

XC. *The Blessing of the table on Maundy Thursday.*

To bless the table on Maundy Thursday there is said throughout without inflexion the verse 'Christus factus est pro nobis obediens usque ad mortem.' Then immediately is said the 'Pater noster' silently, on the conclusion of which without any words said, the Pope signs [with the cross] both his own table and the other tables. Neither the 'Jube domne' nor the 'Te autem, Domine' is said. At the conclusion of the meal the verse 'Christus factus est, etc.,' is repeated as above. Immediately after this is said the Psalm 'Miserere mei, Deus' without the 'Gloria Patri': afterwards the 'Pater Noster' is said silently, on the conclusion of which the Pope says throughout the Prayer 'Respice, quæsumus, Domine, super hanc familiam, etc.' and does not say the 'Qui tecum' nor the 'Fidelium animæ,' but only without any words said, devoutly signs himself and all present.

Then having resumed his 'fanon' and having placed his mitre upon his head, and his mantle over his shoulders, he is conducted back, as has been said, by two cardinal deacons to his chamber or ante-chamber.

Thomas à Kempis (*ob.* 1477) supplies the following passage :—

"O Jesus, Thou heavenly manna and most sweet nectar, who, when in dire thirst on the cross, wast offered vinegar and gall to drink, and couldest not obtain one drop of water to refresh Thyself withall; grant that, when seated at my daily repast, I may earnestly call to mind this Thy most bitter draught, and so not have my thoughts eagerly intent upon food for my body, but rather be earnestly occupied with holy meditation *."

The testimony of these Fathers and Historians of the Church affords indisputable evidence as to how necessary a part this custom of 'saying grace' was felt to be in the life of Christendom. They gave it the support of their powerful influence, and so taught and practised it as a Christian duty, that it became not only a well-

* Meditations on the Life of Christ, Part II. cap. xxvii. § 3, attributed by Mr. Kettlewell and others to Thomas à Kempis.

authorized institution, but also part of the heritage of Christian observances which has been handed down to modern times. In the passages already quoted we see proof, if proof were needed, that the Middle Ages were not so irreligious as they are sometimes painted. Side by side with the ignorance and vice which prevailed, the lives of the Saints shine out like beacon-lights in the darkness. Whatever overgrowth of superstition there was, the era of St. Anselm, St. Osmund, St. Hugh, St. Francis, St. Dominic, St. Catherine, and Joan of Arc was pre-eminently the age of devotional forms and scientific worship. These Saints kept alive the flame of religious fervour, and were careful to maintain the traditions, amongst which that of 'saying grace' holds a conspicuous place, which they had received from Christ and His Apostles.

Some interesting references to the custom of 'saying grace' are to be found in the Poems of the fourteenth and fifteenth centuries. Most of the extracts which follow are taken from various pieces of verse, &c., relating to manners and customs. They have been printed by the Early English Text Society in the volume for 1868 (vol. xxii.), which contains 'The Book of Courtesy,' 'The Babees Book,' 'The Book of Nurture,' &c., &c.

In the romance of Syr Eglamour of Artoys we read :—

Aftyr mete then waschen they,
Done pacis clerkes gon say,
 That al men myȝt hyt here ^t.

In the life of Ipomydon :—

When they had ete and grace sayd,
 And the tabyll away was leyd,
 Up aros Ypomedon ^u.

The two following extracts come from “The Boke of Curtasye ^x :”—

line 729. The aumenere by this hathe sayde grace,
 And the almes dysshe hase sett in place,
 Ther-in the Kerver and lofe schalle sette
 To serve God fyrst with-outen lette.

„ 819. Whenne thay have wasshen and grace
 is sayde,
 Away he takes at a brayde ^y
 Awoydes the borde in-to the flore
 Tase away the trestis ^z that ben so store.

^t Cotton MS., Calig. A. ii. fol. 9 b.

^u Harl. MS. 2252, fol. 3.

^x Sloane MS. 1986.

^y At once.

^z Trestles.

From "The Babees Book^a" come two more pieces:—

line 127. Now must I telle in shorte, for I muste so,
 Youre observaunce that ye shalle done
 at none,
 Whenne that ye se youre lorde to mete
 shalle goo,
 Be redy to fecche him water sone;
 Summe helle^b water; some holde, to he
 hathe done
 The clothe to him, and from him yee
 nat pace
 Whils he be sette, and have herde sayde
 the grace.

„ 194. Whenne yee have done, looke thanne
 goodly that yee
 Withe-oute lauhtere, iapyng or boystous
 worde,
 Ryse uppe and goo unto youre lordis
 borde,
 And stonde yee there, and passe yee him
 nat fro
 Whils grace ys sayde, and brouhte unto
 an ende.

^a Harl. MS. 5086, line 132 (c. A.D. 1475).

^b Some pour out.

From John Russell's "Boke of Nurture^c :"—

line 662. Take hede whan the worshipfulle hed
 that is of any place
 hath wasche afore mete, and bigynneth
 to sey the grace,
 Un-to the kechyn than looke ye take
 your trace
 Entendyng and at youre commaundyng
 the servaundes of the place.

From "The Lytylle Childrenes Lytel Boke^d :"—

line 1. Lytylle childrene here ye may lere
 „ 9. Moche curtesy that is wrytyne here.

 „ 11. Take thou no mete tylle grace be seyde
 And tylle thou see alle thyng arayed.

 „ 81. Kepe clene thi cloth byfore the[m] alle,
 And sit thou styll what so be-falle
 Tylle grace be saide unto the ende,
 And tylle thou have wasshen with thi
 frende.

From "The Young Children's Book^e :"—

^c Harl. MS. 4011, line 662. John Russell was Marshal to Humphry, Duke of Gloucester, *ob.* 1447.

^d Harl. MS. 541, fol. 210, and Egerton MS. 1995 (c. A.D. 1480).

^e Ashmolean MS. 61, in Bod. Lib. fol. 20 (c. A.D. 1500).

line 25. Before thi mete sey thou thi grace,
 Yt occupys bot lytell space ;
 " For oure mete and drynke and us
 Thanke we our lord Jhesus."

From "How to serve a lord^f :"—

[*Before dinner.*]

Thenne the principall servitours moste take in ij handys, basyns and ewers and towell, and therewith to awayte, and attende unto the tyme that the grace be fully saide ; and thenne incontynent after grace saide, to serve water with the principall basyn and ewer unto the principall soverayne.

[*After dinner.*]

Then the principall servitours as kerver and sewer moste have redy a longe towaile applyed dowble, to be cowched upon the principall end of the table, and that towell must be iustely drawen thorowe the tabill unto the lower ende, and ij servitours to awayte theruppon that hit be iustely cowched and sprad ; after that done, ther muste be ordeyned basyns and ewers with water hote or colde, as tyme of the yere requerith, and to be sette upon the tabill, and to stonde unto the

^f From a copy of a MS. of the xvth cent. which belonged to Mr. Davenport Bromley.

grace be saide ; and incontynent after grace seide,
the servitours to be redy to awayte and attende
to geve water first to the principall messe, and
after that to the seconde.

From "*Ut te geras ad mensam* ^g :"—

line 4. Non lotis escam manibus non sumperris
unquam

Nemo cibum capiat, donec benediccio fiat.

You must not ever take up your viands
with unwashen hands,

Let no one take any food until the Bless-
ing shall be given.

From "*Stans Puër ad mensam* ^h :"—

line 41. Assumptoque cibo reddatur gratia Christo ;
Privetur Mensa, qui spreverit hæc docu-
menta.

And when the food has been taken let
thanks to Christ be given ;

And let him be forbidden the table, who
shall spurn these lessons.

From "*Modus cenandi* ⁱ :"—

line 73. Extersis manibus, dentes non mappula
tergat,

Interea grates solvantur cuncta Regenti.

^g Harl. MS. 3362, fol. 6.

^h Ibid. fol. 10.

ⁱ Cotton MS. Titus A. xx. fol. 173.

Having wiped your hands, don't use the
napkin for cleaning your teeth.

Meanwhile let thanks be given to the
Ruler of all things.

The following extracts are from French poems
in Paris MSS. :—

From "*Prie Dieu pour les Trespassez*^j :"—

line 1. Enfant, oultre quoy que tu faces
Après ton mengier et ton boire
Souviengne toi de dire graces ;
Tu es obléigé de ce faire,
Et remercie Dieu le pere,
Qui des biens t'a donné assez,
Et pour toutes œuvres parfaire,
Prie Dieu pour les trespassez.

From "*Contenances de Table*^k :"—

line 9. A viande nulz main ne mette
Jusques la beneisson soit faite ;
Ne t'assiez pas, je te conseille
Se bien ne' sces que l'en le vueille.

^j Paris MS. Bibl. Nat. No. 1370 (xv siècle).

^k From a xvth cent. MS. printed in M. de Mopmerque's "*L'Hotel de Cluny*." Paris, 1835.

From "*Les contenance de la table*¹ : "—

line 13. Enfant, dy *benedicite*,
Et faiz le signe de la croix,
Ains que tu prens rien, se m'en crois,
Qui te soit de necessité.

Enfant, quans tu seras aux places
Ou aucun prelat d'eglise est ;
Laisse luy dire, s'il luy plaist
Tant *benedicite* que graces.

Enfant, si prelat ou seigneur,
Te dit de son auctorité
Que dies *benedicite*
Fais le hardiement, c'est honneur.

From "*Autres contenance de Table*^m : "—

line 7. Lave tes mains devant disner,
Et aussy quant voudras soupper ;
Ainçois fais *benedicite*
Que prennes ta necessité.

The following are somewhat later in date, belonging to the sixteenth century, but of the same character.

MS. Bibl. Imp. 1181.

^m Paris MS. Bibl. Nat. No. 1181.

From F. Seager's "School of Vertue":—

How to behave thiself in servyng the table.

line 297. When thy parentes downe To the table
shall syt,

In place be ready, For the purpose most
fyt :

With sober countinaunce Lokynge them
in the face,

Thy hands holdynge up This begin grace :

Geve thanks to God With one accorde,

For that shall be Set on this borde ;

And be not carefull What to eate,

To eche thyng lyvynge The Lord sends
meate :

For foode he wyll not Se you peryshe,

But will you fede Foster and cheryshe,

Take well in worthe What he hath sent,

At this tyme be Therewith content,

Praysing God.

From "The Book of Nurture" compyled by
Hugh Rhodes of the Kynges Chapell ° :—

line 353. When that the meate is taken up,
And the table cloath made cleane,

Then give good care to heare some grace,
to washe yourselfe demeane.

▪ Imprinted at London, Anno 1557. ° Imprinted at London, 1577.

And whyle that grace is saying, friend,
looke that ye make no noyse ;
And thank you God for your good fare
Him as your soveraigne praise.

When we come to the Renaissance and Reformation period, we have many proofs of the recognition of this duty of "saying grace." The Primers of Henry VIII., Edward VI., and Elizabeth, the writings of Erasmus and Melancthon, are rich in forms of benediction.

The familiar colloquies of Erasmus supply us with the following dialogues :—

The Profane Banquet.

Austin, Christian, a Boy.

CH. Dromo, come hither. Do your office, say grace.

Bo. "May He that feed's all things with His bounty command His blessing upon what is or shall be set upon this table. Amen."

The Religious Banquet.

Eusebius, Timothy, Theophilus, Chrysoglottus,
Aranius.

SER. Sir, my mistress and maid say that the dinner will be spoiled.

EU. Bid her have a little patience, and we will come presently. My friends, let us wash, that we may come to the table with clean hands as well as hearts. The very pagans used a kind of reverence in this case; how much more then should Christians do it, if it were but in imitation of that sacred solemnity of our Saviour with His Disciples at His last Supper. And thence comes the custom of washing of hands, that if anything of hatred, illwill, or any pollution should remain in the mind of anyone, he might purge it out before he sits down to the table. For it is my opinion that the food is wholesome for the body, if taken with a purified mind.

TI. We believe that it is a certain truth.

EU. Christ Himself gave us this example, that we should sit down to the table with a hymn; and I take it from this, that we frequently read in the Evangelists that He blessed or gave thanks to His Father before He broke bread, and that He concluded with giving of thanks. And, if you please, I will say to you a grace that St. Chrysostom commends to the skies in one of his homilies, which he himself interpreted.

TI. We desire you would ^p.

Then follows the grace from the writings of St. Chrysostom, which will be given in the next part ^q.

And not only books of devotion of the period, but secular writings also abound in reference to this usage.

In no less than seven of the plays of Shakespeare is there a reference to this custom of saying grace.

As the late Bp. Wordsworth of St. Andrew's says:—

“To Shakespeare belongs the credit of giving this duty its due prominence, and of indicating again and again the sense which he entertained of its propriety and importance.”

The Shakespearian references are given in full, owing to the interest they possess.

The first passage comes from “Timon of Athens”:—

APEM. This, and my food, are equals; there's no odds,

Feasts are too proud to give thanks to the Gods.

^p Familiar Colloquies of Erasmus, trans. by Nathan Bailey, pp. 66, 88, 1877 ed.

^q See *ante*, p. 29.

...and I'll be as good as dead
if I don't get out of this place.

...and their thanks.

...I know what witchcraft's in him;
...and they use him as the grace 'fore
...at table, and their thanks at

* Act III. Sc. 6.

* Act IV. Sc. 7.

From the "Merry Wives of Windsor."

ANNE. The dinner is on the table; my father desires your worship's company.

SHAL. I will wait on him, fair Mistress Anne.

EVANS. Od's plessed will! I will not be absence at the grace. [*Exeunt Shallow and Evans* ^u.]

From the "Merchant of Venice"

GRA. Signior Bassanio, hear me;
If I do not put on a sober habit,
Talk with respect, and swear but now and then,
Wear prayer books in my pocket, look demurely;
Nay more, while grace is saying, hood mine eyes
Thus with my hat, and sigh, and say,
'Amen,'
Use all the observance of civility,
Like one well studied in a sad ostent
To please his grandam; never trust me more ^x.

From "Measure for Measure."

LUCIO. I believe thee; for, I think, thou never wast where grace was said.

SEC. GENT. No? a dozen times at least ^y.

^u Act. I. Sc. 1.

^x Act II. Sc. 2.

^y Act I. Sc. 2.

From "King Henry IV. 1st Part."

FAL. I prithee, sweet wag, when thou art king, as,
God save thy grace (majesty I should say ;
for grace thou wilt have none),—

PRINCE. What, none ?

FAL. No, by my troth ; not so much as will serve
to be prologue to an egg and butter ^z.

From the "Taming of the Shrew."

PET. Come, Kate, sit down, I know you have
a stomach.

Will you give thanks, sweet Kate ; or else
shall I ?

What's this ? mutton ^a ?

References to the duty of "saying grace" in
the seventeenth century are numerous enough ;
we have only to refer to the works of Donne,
Tillotson, Barrow, and Sanderson, to find how
much these Divines insisted on the value of this
institution.

Donne remarks in one of his sermons :—

"He (Job) said grace when he had no meat,
when God gave him stones for bread, and scor-
pions for fish ^b."

^a Act I. Sc. 2.

^a Act IV. Sc. 1

^b Sermon XI.

Tillotson, in a sermon on 1 Cor. x. 31, 'of doing all to the glory of God,' says :—

"The Apostle establisheth this general rule in the text, 'Wherefore whether ye eat or drink, &c.,' to which is parallel that other text, 1 Pet. iv. 11, 'that God in all things may be glorified.' So that this general rule lays a duty upon all Christians of designing the glory of God in all their actions. . . . The Jews have a common saying, which seems to be parallel with this phrase of the Apostle, 'that all things should be done in the name of God.' Now that to do things 'in the name of God,' and to do them 'to His glory,' are but several phrases signifying the same thing, is evident from that precept of the Apostle, Col. iii. 17, 'and whatsoever ye do in word or in deed, do all in the name of the Lord Jesus Christ,' that is, 'to His glory,' . . . The result of all is, that we 'glorify God' by our doing our duty, by all actions of worship and obedience to God, and by our repentance in case of sin and disobedience, by doing and by suffering the will of God, more especially by using our Christian liberty, so as may make most for the honour and advantage of Religion, for the unity and edification of the Church, and the salvation of the souls of men, which is the proper notion here in the text, 'of

eating and drinking and doing whatever we do, to the glory of God^e."

The Wesleyan graces are many, and of considerable importance. John Wesley taught the duty of "saying grace," and Charles Wesley provided for its observance. A special tract of twenty-six graces was published by him in 1746. Several of these are given in whole or in part in the second part of the present work. Here is a specimen of John Wesley's exhortations on this subject:—

"These tenements of clay which we bear about us, require constant reparation, or they will sink into the earth from which they were taken, even sooner than nature requires. Daily food is necessary to prevent this, to repair the decays of nature. It was common in the Heathen world, when they were about to use this, to take meat or even drink 'libare paternam Jovi,' to pour out a little to the honour of their God, although the Gods of the Heathens were but Devils, as the Apostle justly observes. 'It seems (says a late writer), there was once some such custom in our country. For we still frequently see a gentleman

^e Tillotson's Works, III. p. 367 *seqq.* Cp. Barrow's Works, I. pp. 179—239, and Sanderson's Works, ed. by Jacobson, Vol. III. p. 175 *seqq.*

before he sits down to dinner in his own house, holding his hat before his face, and perhaps seeming to say something, though he generally does it in such a manner, that no one can tell what he says.' Now what if, instead of this, every head of a family, before he sat down to eat and drink, either morning, noon, or night (for the reason of the thing is the same at every hour of the day), were seriously to ask a blessing from God, on what he was about to take? Yea, and afterward, seriously to return thanks to the Giver of all his blessings? Would not this be a more excellent way, than to use that dull farce, which is worse than nothing, being, in reality, no other than mockery both of God and man^d?"

From the time of the Wesleys up to the present day the custom has not lost its hold upon the religiously-minded portion of the English people. The Evangelical revival at the beginning of the last century, and the Oxford Movement by which it was succeeded, infused new religious life into old forms. More general observance of the duty of "saying grace" before and after meals may be noticed as an outcome of these two movements wherever their influence continues to be felt.

^d John Wesley's Sermons, No. XCII.

Tennyson, the poet-interpreter of all that is best in the life of the nineteenth century, makes it a matter for commendation, in the description of one of his heroes in the "Idylls of the King," that 'mighty reverent at our grace was he;' the passage is worth quoting, as conveying Tennyson's own estimate of the value of the decorous observance of the religious duty:—

"To whom the monk: 'And I remember now
That pelican on the casque: Sir Bors it was
Who spoke so low and sadly at our board;
And mighty reverent at our grace was he:
A square-set man and honest; and his eyes,
An outdoor sign of all the warmth within,
Smiled with his lips—a smile beneath a cloud,
But heaven had meant it for a sunny one:
Ay, ay, Sir Bors, who else?'"

The custom of "saying grace" has taken deep root in our national religious life; still there is always a danger of the neglect or inadequate performance of this duty in worldly or fashionable society.

"It is to be feared," says the late Bp. Wordsworth of Lincoln, "that the custom of 'saying grace' is dying out among us at the tables of

• From "the Holy Grail."

fashionable society in London and elsewhere, and that in this and other respects the old traditions will rise up in judgement against us at the last day ^f."

Another modern writer, Daniel Moore, says ^g :—

"Is there not cause for much regret and censure among us, that our 'grace before and after meat' should be performed with such slovenly and irreverent haste? Would the interjected parenthesis, uttered by the master of a family in the middle of a hurried worldly conversation, be recognized by our earlier Christians as the continuation of their pious practice;—'*nec cibi surrantur, nisi oratione præmissa, nec recedatur a mensa, nisi referatur Creatori gratia*'^h?"

Dean Goulburn, in his Book on "the Communion Office," after reference to the connection existing between the Eucharist¹ and the ordinary meals of Christians in primitive times, proceeds :—

"A word may be appropriately said upon the ordinary social meals of Christians. The Eucharist has now been torn away from them, and placed in a shrine of its own, removed from the possibility of desecration. But it were devoutly

^f From 'The Life of Bp. Wordsworth' (of Lincoln), pp. 440—441.

^g Daniel Moore on "the Lord's Prayer."

^h D. Hieron. Ep. XXII

¹ See Appendix, Note A.

to be wished that we could see the stamp of the Eucharist—its image and superscription—resting upon all our social receptions of food. Still the rule holds good that we are to sanctify our necessary and common, no less than our religious actions, that 'whether we eat or drink, or whatever we do, we are to do all to the glory of God.' The utmost mirthfulness of heart and of conversation may thus be sanctified, so long as nothing is said that trespasses on the bounds of modesty, reverence, and charity; for our Lord Himself was present at a wedding festival,—and a festival at which it is clear from the narrative the conviviality had reached a considerable height. Do we sanctify our social entertainments by striving to realize His Presence at them, and thus by bidding Him to the board? And last, but not least, how is grace said? Is it sometimes forgotten altogether? Oftener still mechanically and rapidly recited, without even a momentary uplifting of the heart? Are not the ordinary graces (I only throw this out for consideration) somewhat too short to take hold of the mind? Is it not the case often with well-disposed persons that the grace is over before the attention can rally? Beautiful at all events are those longer graces once in popular use, but which have now retreated into the devout seclu-

sion of the Academy, in which, according to the true old fashion, the form is interspersed with responds, simply said on common days, and on certain high festivals of the Church sweetly sung^k."

Again, at the Church Congress held at Northampton in 1902, this subject was referred to by the Rev. H. Montague Villiers in the following terms. After speaking of the value of family prayers :—"I must refer," he said, "to one other act of family worship. I deeply regret the way in which the acknowledgement of the Divine Giver, Who opens His hand and 'fills all things living with plenteousness,' that acknowledgement which we call 'grace,' is now so frequently omitted. I am not greatly impressed with the sometimes hurried utterance of 'for what we are about to receive,' and I have always thought that the muttered thanksgiving, breaking in usually without warning upon all and every kind of conversation and laughter at the conclusion of a dinner party, more than verged on the profane; but in every household, before the principal meal of the day (and I could not bring myself to make any difference because guests were present), I hold that if the religious atmosphere of the house is to

^k Goulburn on "the Communion Office," pp. 22, 23.

be maintained, some acknowledgement should be made by the head of the household to the Giver of all good. The simple Latin form, 'Benedictus benedicat per Jesum Christum Dominum Nostrum,' ever seems to be beautiful in its simplicity and concentration; but this of course is a matter of taste and of opinion. I contend for the acknowledgement of God as the Giver of the daily bread."

Such then is the Catena of passages which the literature of the centuries provides us with in support of this institution of 'saying grace.'

Having regard to the tendency to neglect this most simple and necessary duty, it cannot be otherwise than right to commend it from time to time to the attention of professing Christians. It is hoped that this short historical survey, however incomplete, may serve to show the importance of this institution, to point out its immense antiquity, and to draw attention to the Divine and human sanction which it has received.

Very little things give tone to the religious life, and this is a part of the duty not merely of the clergy, but of laymen also as priests and heads of families ¹.

¹ See Appendix D.

We have endeavoured to point out in the preceding pages that "saying grace" is a duty dictated by reason and natural piety, that it is a duty enjoined upon all who accept the Old and New Testament Scriptures: that it carries with it the sanction of Christ Himself and of all religiously-minded men of every age.

Those who perform this duty promote a thankful and contented spirit, and help to give a character to family and household religion. They are promoting a temperate and sober use of God's good gifts to man. They are acting in accordance with the best traditions of practical Christianity.

The Church's annual grace is to be found in her Rogation Days and Harvest Festivals; but the individual Christian cannot rest content with these: his needs are daily needs, his grace must consist in daily prayer and praise for daily wants supplied.

Indeed, the more we think about it, the more important is the duty of "saying grace" seen to be. Let us once be convinced of the obligation we are under in this respect, and we shall be led to fulfil the duty in the spirit which it demands, and so experience "how good a thing it is to be thankful."



PART II.

● Ancient Forms of Grace.

“Da mihi, Domine, intelligere voluntatem Tuam, et cum magna reverentia ac diligenti consideratione beneficia Tua tam in generali quam in speciali memorare, ut digne Tibi ex huic valeam gratias referre. Omnia ex Te, et ideo in omnibus es laudandus.”—*De Imitatione Christi*, lib. III. cap. xxii.

IN the *Didache*, composed at the close of the first or the beginning of the second century, there are forms of thanksgiving in connection with the Eucharist, as follows^a:—

But with regard to the Giving-of-thanks, give thanks after this manner^b.

First, with regard to the Cup, “We give thanks to Thee, our Father, for the holy vine of Thy child David, which Thou hast made known to us through Thy Child Jesus; to Thee be glory for ever.”

^a *Ante*, p. 21, and *post*, Appendix A.

^b Gr. *περὶ δὲ τῆς εὐχαριστίας, οὕτω εὐχαριστήσατε.*

But with regard to the broken bread, "We give thanks to Thee, our Father, for the life and knowledge which Thou hast made known to us through Thy Child Jesus ; to Thee be glory for ever.

As this broken bread was scattered upon the mountains and gathered together became one, so let Thy Church be gathered together from the ends of the earth into Thy kingdom, for Thine is the glory and the power through Jesus Christ for ever."

But after being filled, give thanks thus :—

"We give thanks to Thee, Holy Father, for Thy holy Name which Thou hast caused to dwell in our hearts, and for the knowledge and faith and immortality which Thou hast made known to us by Jesus Thy Child, to Thee be glory for ever.

Thou, O Almighty Ruler, madest all things for Thy Name's Sake ; Thou gavest men food and drink for enjoyment that they might give thanks to Thee, but us Thou blessest with spiritual food and drink^c and eternal life through Thy Child."

These thanksgivings are followed by three other

^c Cp. the 2nd Post-communion Prayer of our English Prayer-book :
"We most heartily thank Thee, that Thou dost vouchsafe to feed us . . . with the spiritual food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ."

prayers, concluding with the following remarkable rubric :—

But suffer the prophets to give thanks as much as [i.e. in what words] they will^d.

In the Seventh Book of the Apostolical Constitutions, which is considered to date from the first quarter of the fourth century, both series of prayers appear, but with slight alterations and some additions. Whether the compiler made use of the Didache, or whether the compiler of that and of the Constitutions borrowed from a common source, must be left an open question. It is to be noted, however, that in the Constitutions, the rubric of the second series of prayers runs : ‘After the Participation,’ instead of ‘after being filled, give thanks thus^e.’

Sacramental Thanksgiving.

Moreover, be ye always forward to give thanks, as faithful and grateful servants : and for the Eucharist indeed say as follows :—

We give Thee thanks, our Father, for the life which Thou hast manifested to us through Jesus Thy Son ; through Whom Thou didst create all

^d The Didache (De Romestin's translation), caps. ix. and x.

^e Μετὰ δὲ τὴν μετάληψιν instead of Μετὰ δὲ τὸ ἐμπλησθῆναι οὕτως εὐχαριστήσατε.

things, and likewise providest for all wants; Whom also Thou didst send, that He should become man for our salvation; Whom also Thou didst permit to suffer and to die; Whom also in raising Him again from the dead Thou wert pleased to glorify, and madest to sit at Thy right hand; through Whom Thou hast also promised to us the resurrection of the dead. O Almighty Lord, Eternal God, even as this was once scattered and when gathered together became one bread, do Thou so gather Thy Church from the ends of the earth into the kingdom.

Moreover, we give Thee thanks, our Father, for the precious blood of Jesus Christ shed for our sake, and for His precious body, the antitypes of which we here do celebrate (since He Himself commanded us to shew forth His Death). For through Him to Thee be glory for ever^f.

Thanksgiving after the Participation.

Moreover, after the participation, thus give thanks:—

We give Thee thanks, the God and Father of Jesus our Saviour, for Thy sacred Name, which Thou hast made to dwell in us; and for the knowledge, faith, love and immortality which Thou hast given us through Jesus Thy Son.

^f Ap. Constt. lib. VII. cap. xxv.

Thou, Almighty Lord, God of all, didst create the world and all that therein is, through Him ; and Thou didst implant Thy law in our souls, and preparedst things fit for food for men. God of our holy and blameless fathers, Abraham, Isaac, and Jacob, Thy faithful servants. God Almighty, faithful and true, and who in the things which Thou hast promised dost not deceive, Who didst send to earth Thy Son Jesus Christ, that He should walk with men as man, though He were God the Word as well as man, and to the intent that He might utterly root out error. Through Him do Thou Thyself also now remember this Thy holy Church, which Thou hast bought with the precious blood of Thy Christ, and free her from every ill, and perfect her in Thy love and Thy truth : and gather us all into Thy kingdom, which Thou hast prepared.

Maranatha. Hosanna to the Son of David. Blessed is He Who cometh in the name of the Lord.

Lord God, Who appeared to us in flesh. If any is holy, let him approach : but if any is not so, let him become holy by penitence.

Give ye to your priests the office of giving thanks &c.

g Ap. Constt. lib. VII. cap. xxvi.

St. Chrysostom (*ob.* 407), as has already been mentioned^h, supplies a prayer which he found was used after their meals by the Eastern Monks of the Desert. The prayer or hymn, as it may be called, consists of two parts, and is as follows :—

“Blessed God, Who feedest me from my youth up, Who givest food to all flesh, fill our hearts with joy and gladness; that always having all sufficiency, we may abound unto every good work in Jesus Christ our Lord; with Whom be unto Thee glory, honour, and might, with the Holy Spirit, for ever. Amen.

Glory to Thee, O Lord, Glory to Thee, O Holy One, Glory to Thee, O King, that Thou hast given us meat to make us glad. Fill us with the Holy Ghost, that we may be found well-pleasing before Thee, not being ashamed, when Thou renderest to every man according to his worksⁱ.”

The first part of this hymn is found repeated with but slight alterations at the end of Book VII. of the Apostolical Constitutions^j, and in some MSS. has the title of *εὐχὴ ἐπ’ ἀρίστω* given to it.

^h See *ante*, p. 29. ⁱ St. Chrysostom, Homil. LV. 6 on St. Matt.

^j Ap. Constt. lib. VII. cap. xlix.

We have already referred in the Introduction^k to the Grace given in the 'de Virginitate,' ascribed, improbably, to St. Athanasius, but perhaps of about or soon after his time. It runs as follows :—

"We give thanks to Thee, our Father, for Thy Holy Resurrection^l, for through Thy Son Jesus Christ hast Thou made it known unto us : and as this bread upon this Table was in separate grains, and being gathered together became one thing, so let Thy Church be gathered together from the ends of the earth into Thy Kingdom, for Thine is the power and the glory for ever and ever. Amen^m."

In the preceding chapter of that treatise, the prayer given by St. Chrysostom and repeated in the Apostolical Constitutions, "Blessed God, Who pitieth us, and feedeth us from our youth up, &c." is directed to be used at the meal after the service.

In the Leonine Sacramentary, which has been attributed to Leo the Great (Pope, 440—461), and is certainly one of the earliest MSS. we possess, not later at all events than the seventh century, some two or three prayers at the end

^k See *ante*, p. 30.

^l Gr. εὐχαριστοῦμεν σοι Πάτερ ἡμῶν ὑπὲρ τῆς ἁγίας ἀναστάσεώς σου'

^m From de Virginitate, §§ 12, 13, inter Athanas. Opp.

have in the margin of the MS. the words '*post cibos*' and '*ante cibos*,' and run as follows:—

*After meals*ⁿ.

By the bounty of Thy gifts, O Lord, both sustain us with temporal and renew us with everlasting assistances, through Jesus Christ our Lord.

Before meals.

We know, O Lord, the bounty of Thy loving-kindness towards us; and therefore we more confidently implore, that those whom, though undeserving, Thou dost not cease to feed, Thou wilt cause to serve Thee worthily, and with gifts yet more abounding wilt enrich them, through Jesus Christ our Lord.

After meals.

We suppliantly beseech Thee, O Lord, that sufficiently sustained by the profitable fruits of the earth, we may be more fitted to serve Thee, the Author of all, through Jesus Christ our Lord.

Post cibos. Tuorum nos, Domine, largitate donorum et temporalibus attolle præsiidiis, et renova sempiternis, per, etc.

Ante cibos. Cognoscimus, Domine, Tuæ circa nos clementiæ largitatem. Et ideo fiducialius imploramus, ut quos

ⁿ It has been thought convenient as regards these and the following prayers to give them in an English version as well as in the original Latin.

pascere non desinis immeritos, et digne Tibi servire perficias, et donis uberioribus prosequaris, per, etc.

Post cibos. Supplices, Domine, Te rogamus, ut fructuum terrenorum commodis sufficienter adjuti, ad Te omnium proficiamus auctorem, per, etc.^o

According to Muratori the MS. from which the following graces are taken represents the Sacramentary of Saint Gelasius (Pope, 492—496). The Manuscript itself is also amongst the earliest Liturgical MSS. we possess, being of the eighth, if not of the seventh, century.

Prayer before food.

Refresh us, O Lord, with Thy gifts, and sustain us with the bounty of Thy riches, through Jesus Christ our Lord.

Let us be refreshed, O Lord, from Thy gifts and grants, and satiated with Thy blessing, through Jesus Christ our Lord.

Protect us, O Lord our God, and afford needful sustenance to our frailty, through our Lord.

Bless, O Lord, Thy gifts, which we are about to receive from Thy bounty, through Jesus Christ our Lord.

^o Muratori *Liturgia Romana vetus. Tria Sacramentaria complectens Leonianum, Gelasianum et antiquum Gregorianum Venetiis, 1748, col. 481.* Printed also in Migne's *Patrologia Lat.* Vol. LV. col. 153.

O God, Who dost always invite us to spiritual delights, give a blessing on Thy gifts; that we may attain to a sanctified reception of those things which are to be eaten in Thy name, through our Lord.

May Thy gifts, O Lord, be our refreshment, and Thy grace our consolation, through our Lord.

Prayer after food.

Satisfied, O Lord, with the gifts of Thy riches, we give Thee thanks for these things which we receive from Thy bounty; beseeching Thy mercy that that which was needful for our bodies may not be burdensome to our minds, through Jesus Christ our Lord.

We have been satisfied, O Lord, with Thy gifts and grants. Fill us with Thy mercy, Who art blessed, Who with the Father and the Holy Ghost livest and reignest God for ever and ever.

Oratio ante cibum.

Refice nos, Domine, donis Tuis, et opulentia Tuæ largitate subventa, per, etc.

Reficiamur, Domine, de donis et datis Tuis, et Tua benedictione satiemur, per, etc.

Protege nos, Domine Deus noster, et fragilitati nostræ necessariam præbe substantiam, per Dominum nostrum.

Benedic, Domine, dona Tua, quæ de Tua largitate sumus sumpturi, per, etc.

Deus, Qui nos ad delicias spiritales semper invitas, da benedictionem super dona Tua, et ea quæ in Tuo nomine sunt edenda, sanctificata percipere mereamur, per Dominum.

Tua nos, Domine, dona reficiant, et Tua gratia consoletur, per Dominum nostrum.

Oratio post cibos.

Satiati, Domine, opulentia Tuæ donis, Tibi gratias agimus pro his quæ, Te largiente, suscipimus, obsecrantes misericordiam Tuam, ut quid corporibus nostris necessarium fuit, mentis non sit onerosum, per, etc.

Satiati sumus, Domine, de Tuis donis ac datis; reple nos de Tua misericordia, Qui es benedictus, Qui cum Patre et Spiritu sancto vivis et regnas Deus per omnia sæcula sæculorum P.

The MS. from which the following Benedictions are taken is supposed by Muratori to represent the Sacramentary of Gregory the Great (Pope 590—604), though no doubt with considerable additions.

Besides the Benedictions found in other Sacramentaries, and afterwards followed in the Roman Missals, such as 'Benedictio Panis (novi),' 'Benedictio ad omnia quæ volueris,' Muratori gives:—

Prayers at table.

May Thy gifts, O Lord, be blessed to us, which

P Ibid. Printed also in Migne, *Patrologia Lat.* Vol. LXXIV. col. 1231.

have been bestowed of Thy bounty for the supply of our wants, Who art God for ever and ever.

Another.

By the prayers of Mary, the glorious and unspotted Virgin, the Sacred Mother of God, may the Redeemer of all bless what hath been set before us, through our Lord.

Another.

By the intercessions of the blessed Peter, the chief of Apostles, may Christ, the Son of God, bless what hath been brought forth for the supply of our wants.

Orationes super mensam.

Benedicantur nobis, Domine, Tua dona quæ de Tua largitate nobis ad remedium deducta sunt, Qui es Deus in sæcula.

alia.

Sanctæ Dei Genetricis Mariæ, gloriosæ et intemeratæ Virginis orationibus, quod nobis oppositum est, Redemptor omnium benedicat, per Dominum.

alia.

Beati Petri principis Apostolorum interventionibus, quæ nobis ad remedium sunt prolata, Christus Filius Dei benedicat ^q.

The Gallican Sacramentary from which the two following graces are taken was first printed by

^q Muratori Liturgia Romana Vetus, Ed. 1748, Pars II. col. 229.

Mabillon from a MS. then preserved in the monastery of Bobbio, reckoned to be of the seventh, or, at latest, eighth century,

Grace at table.

May Thy gifts, O Lord, be blessed to us, which we are about to receive from Thy bounty, Who livest and reignest God for ever and ever.

Grace on rising from table.

We give Thee thanks, omnipotent, eternal God, Who hast vouchsafed to satisfy us with Thy gifts by the hand of these Thy servants. Render to them, O Lord, great things in return for small, everlasting rewards in return for things temporal, Who livest and reignest God for ever and ever.

Benedictio ad mensam.

Benedicantur nobis, Domine, dona Tua quæ de Tua largitate sumturi sumus, Qui vivis et regnas.

Benedictio post mensam levatam.

Gratias Tibi agimus, omnipotens, æterne Deus, Qui nos de Tuis donis satiare dignatus es, per famulos ill. (*sic*). Redde illis, Domine, pro parvis magna, pro temporalibus præmia sempiterna, Qui vivis et regnas^r.

In the Pontifical of Egbert, Archbishop of York, A.D. 732—766, we find amongst benedic-

^r Printed in Migne, Patrologia Lat. Vol. LXXII. col. 572.

tions of all kinds, *benedictiones civitatis, ignis, armorum, thalami, anuli, etc.*, the following benedictions of food :

The blessing of bread for the use of a sick person.

God, Who recallest the wandering, and savest the penitent, affording strength to the weak, and a crown of glory to those who persevere in good works, Who, by means of five loaves and two fishes didst satisfy five thousand men who trusted in Thy mercy, be pleased to bless and hallow this bread, that whoever shall partake thereof, may receive soundness of body and protection of mind, through Thee, Jesus Christ.

The blessing of wine.

O Lord, Almighty Christ, Who by means of five loaves and two fishes didst satisfy five thousand men, and in Cana of Galilee didst out of water make wine, Who art the true vine ; multiply upon Thy servants the mercy of Thy goodness, as Thou didst with our fathers who trusted in Thy mercy : vouchsafe to bless and sanctify this creature of wine, which Thou hast provided for the sustenance of Thy servants, that wheresoever aught of this creature shall be poured forth, or by any drunk, it may be filled by the riches of Thy Divine blessing, and that it may be

sanctified by thanksgiving to those who partake of it, through Thee, the Saviour of the World.

Benedictio panis ad infirmum

Deus, Qui revocas errantes, et salvas pœnitentes, medelam tribuens infirmantibus, et gloriæ coronam in bonis perseverantibus, Qui ex quinque panibus et duobus piscibus quinque millia hominum satiasti in Tua misericordia sperantes ; benedicere et sancti ✠ ficare digneris hunc panem, ut quicumque ex eo sumpserit corporis sanitatem et animæ tutelam percipiat, per Te Jesum Christum.

Benedictio vini.

Domine omnipotens Christe, Qui ex quinque panibus et duobus piscibus quinque millia hominum satiasti, et in Chana Galileæ ex aqua vinum fecisti, Qui es vitis vera ; multiplica super servos Tuos misericordiam pietatis Tuæ, quemadmodum fecisti cum patribus nostris in Tua misericordia sperantibus : benedicere et sancti ✠ ficare digneris hanc creaturam vini, quam ad substantiam servorum Tuorum tribuisti, ut ubicunque ex hac creatura fusum fuerit, vel a quolibet potatum, divinæ benedictionis Tuæ opulentia repleatur, ut accipientibus ex eo cum gratiarum actione sanctificetur in visceribus eorum, per Te salvatorem mundi *.

In the Missal which Robert of Jumièges, when Bishop of London, 1044—50, presented to the Monastery of Jumièges, over which he had pre-

* The Pontifical of Egbert, Abp. of York. Edited for the Surtees Society by W. Greenwell, 1853, pp. 132, 134.

sided for many years as abbot, we find given amongst the various Benedictions the following :

In the Refectory.

Let all fear the Lord.

Omnipotent and merciful God, Who nourishest Thy servants in this house with bodily refreshment, grant that they being blessed by Thee may receive their food and drink with thanksgiving, and may be found worthy to take part with joy in the feast of Thy heavenly table unto the eternal joys of Thy brightness ; through, &c.

In Refectorio.

Timete Dominum omnes.

Omnipotens et misericors Deus, Qui famulos Tuos in hac domo alis refectione carnali, cybum vel potum Te benedicente cum gratiarum actione percipiant, et cælestis mensæ convivio in æterna claritatis gaudia lætantes participare mereantur, per, etc.[†]

In the ‘Ancren Riwe,’ that is, The rules and duties of Monastic Life, written apparently in the thirteenth century, we find the following graces:—

“Say your graces before and after meat as they are written out for you standing ; and with the *Miserere* go before your altar and finish there the graces.”

[†] Printed for the Henry Bradshaw Society, Vol. XI. 1896, p. 277.

Between meals when any one wishes to drink let her say benedicite.

“May the Son of God bless our drink ; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.”

And make the sign of the cross ; and at last say :—

“Our help is in the name of the Lord, Who made heaven and earth. The name of the Lord be blessed from this time forth and for ever. Let us bless the Lord. Thanks to God.”

Ower graces, stondinde, biuore mete & efter, alse ha beoth iwritten ou ; & mid te miserere, goth biuoren ower weouede & endeth ther the graces : bitweone mete, hwo se drinken wule, sigge benedicite :

“Potum nostrum Filius Dei benedicat. In nomine Patris et Filii, et Spiritus Sancti. Amen.”

And blesceth : and a last siggeth :—Adjutorium nostrum in nomine Domini, Qui fecit celum & terram. Sit nomen Domini benedictum, ex nunc et in secula. Benedicamus Domino. Deo gracias^u.

William Langland (1362—1393), in his Vision concerning Piers Plowman, quotes a grace and several texts which were used as graces :—

Retribuere dignare, Domine Deus, omnibus [nobis bona

^u Edited and translated from a Semi-Saxon MS. of the thirteenth century, by James Morton, B.D. Camden Society, Vol. LVII. 1853, pp. 44—46.

facientibus, propter nomen sanctum Tuum, vitam eternam.
Amen.] Passus IV. line 342.

Qui in caritate manet, in Deo manet, et Deus in eo ^x.
Pass. IV. 406.

Frangere esurienti panem tuum, et egenos vagosque induc
in domum tuam ^y. Pass. XII. 67.

Dispersit, dedit pauperibus [justitia ejus manet in seculum
seculi] ^z. Pass. XV. 320.

The following very interesting specimen of an early English grace is taken from the Lay Folks' Mass Book and Offices in English, according to the use of York, from MSS. of the tenth to fifteenth centuries. Prof. Skeat considers the Mass Poem from which this grace is taken was written about the year 1450.

Gratias.

God, that his brede brake,
At his maw(n)de whanne he sate
Amonge his postyllis twelve,
He bles oure brede and oure ayl
hat we haw and haw schal,
And be with vs him-selwe ^a.

^x 1 John iv. 16.

^y Is. lviii. 7.

^z Ps. cxi. 9.

^a Printed in Early English Text Society, Vol. LXXI. 1879, p. 60, from a MS. (Text F) in the possession of Mr. Henry Yates Thompson.

In the fifteenth century we find examples of graces adapted for Communities, which partake rather of the character of complete Offices. A good instance of such occurs in an edition of the Sarum Breviary, printed at Venice in 1483^b; and another is found copied into a MS. in Balliol College Library. It has been thought well to extend the contractions, and also in many cases to complete passages of which only the initial words are given^c. The title of the former of the two offices is as follows:—

“Rubricks concerning graces to be said both at supper and at dinner throughout the year, and at every season.”

Rubrica de gratiis dicendis tam ad cenam quam ad prandium per totum annum et per omne tempus.

[I.] *On Easter Eve [before dinner grace is said]
in this manner:*

*In vigilia pasche hoc modo, scilicet. [Sacerdos] Benedicite.
[Responsio] Dominus.*

^b A modern reprint is given in Appendix to Tracts by Clement Maydestone. Edited by Rev. Christopher Wordsworth. Henry Bradshaw Society, 1894, p. 152.

^c For these extensions and insertions, Mr. Wordsworth's edition has afforded much assistance, and in some cases the copy in the Balliol College MS., as also the late Henry Bradshaw's notes to the printed copy of that MS. in the Early English Text Society. The Grace also in the modern Roman Breviaries affords help in supplying what was wanting.

[*Psalmus*] Edent pauperes et [saturabuntur : et laudabunt Dominum qui requirunt Eum : vivent corda eorum in seculum seculi^e.]

Gloria Patri. Sicut erat.

Kyrieleison. Christeleison. Kyrieleison.

Pater noster. Et ne nos. [*Resp.*] Sed libera nos.

[*Sac.*] Oremus. Bene[✠]dic, Domine, nos et dona Tua [que de Tua largitate sumus sumpturi. Per Christum Dominum nostrum. *Resp.* Amen.]

[*Lector.*] Jube, domine, benedicere.

[*Sac.*] Cibo spiritualis almonie [reficiat nos Rex eterne glorie].

[*Lectio.*] Si consurrexistis cum Christo, que sursum sunt querite, ubi Christus est in dexteris^f Dei sedens^g. [*Resp.*] Amen.

[II.] [*On Easter Eve*] after dinner.

Post prandium. [*Sac.*] Deus pacis et dilectionis [maneas semper nobiscum. Tu autem, Domine, miserere nostri. *Resp.* Deo gratias.]

[*Ps.*] Memoriam fecit [mirabilium suorum misericors et miserator Dominus : escam dedit timentibus Se^h.

Gloria Patri. Sicut erat.

[*Capitulum.*] Agimus Tibi gratias [omnipotens Deus, pro universis beneficiis Tuis : Qui vivis et regnas Deus per omnia secula seculorum. *Resp.* Amen.]

[*Ps.*] Laudate Dominum omnes gentes [: laudate Eum omnes populi]. Quoniam confirma [ta est super nos misericordia Eius : et veritas Domini manet in eternumⁱ.]

Gloria Patri. Sicut erat.

Et statim sequatur. Dominus vobiscum. Oremus.

^e Ps. xxi. 27 [xxii. 26].

^f Vulg. dextera.

^g Coloss. iii. 1.

^h Ps. cx. (cxi.) 4, 5.

ⁱ Ps. cxvi. (cxvii.)

Spiritum in nobis Tue charitatis infunde, ut quos sacramentis paschalibus saciasti, Tua facias pietate concordēs : per Dominum nostrum Jesum Christum Filium Tuum qui Tecum vivit et regnat in unitate eiusdem Spiritus sancti Deus per omnia secula seculorum. Amen.

Dominus vobiscum. Et cum spiritu Tuo.

Benedicamus Domino. Deo gratias.

[III.] *On Easter Day before dinner [the graces]
are said after this manner.*

In die pasche ante prandium hoc modo dicuntur.

[Sac.] Benedicite. [Resp.] Dominus.

[Ps.] Hec dies^k quam fecit Dominus : exultemus et letemur in ea^l. [Alleluia.]

Gloria Patri. Sicut erat.

Kyriel[eyson]. Christeleyson. Kyriel[eyson].

Pater noster. [Sac.] Et ne nos. Sed libera.

[Sac.] Oremus. Benedic Domine nos et do[✠]na Tua que de Tua largitate sumus sumpturi. Per Christum Dominum nostrum. Amen.]

[Lector.] Jube, domine, benedicere.

[Sac.] Mense celestis [participes faciat nos Rex eterne glorie. Resp. Amen.]

[Lectio.] Expurgate vetus fermentum, ut sitis nova conspersio, sicut estis azimi : etenim pascha nostrum immolatus est Christus : itaque epulemur^m in Dominoⁿ. [Resp. Amen.]

Et legatur omnibus dominicis diebus usque ad Ascensionem Domini.

^k Vulg. Hæc est dies.

^l Ps. cxvii. 24.

^m Vulg. non in fermento veteri . . . sed in azimis sinceritatis et veritatis.

ⁿ 1 Cor. v. 7, 8.

[IV.] *On Easter Day after dinner.*

Post prandium in die Pasche. [Sac.] Qui dat escam omni carni : confitemini Deo celi °. Tu autem, Domine, miserere nostri. [Resp.] Deo gratias.

[Ps.] Laudate Dominum omnes gentes. . . . Quoniam confirmata. . . . (*ut supra*). Gloria Patri. Sicut.

Ÿ. In resurrectione Tua Christe. R̃. Celi et terra letentur. Alleluia.

[Sac.] Dominus vobiscum. [Resp.] Et cum spiritu tuo.

[Sac.] Oremus. Spiritum in nobis, Domine, Tue charitatis (*ut supra*) terminando Per Dominum nostrum Jesum Christum, Filium Tuum, qui Tecum vivit et regnat in unitate eiusdem Spiritus Sancti [Deus per omnia secula seculorum. Amen.]

Dominus vobiscum. Et cum spiritu tuo.

Benedicamus Domino. Deo gratias.

Eodem modo dicuntur gratie per totam hebdomadam pasche cum predicta lectione : Expurgate vetus. Et similiter dicitur hec lectio Expurgate omnibus dominicis usque ad Ascensionem Domini.

[V.] *Throughout the year before supper this
Blessing is given.*

Ad cenam vero per totum annum dicitur hec benedictio.

[Sac. Benedicite. Resp. Dominus]. [Sac.] Cenam sanctificet Qui nobis omnia prebet.

In nomine Patris [✠] et Filii et Spiritus Sancti. Amen.

° Ps. cxxxv. 25, 26.

[VI.] *On Easter Day however after supper and throughout the week the graces are said in this manner.*

Post cenam vero in die pasche et per hebdomadam hoc modo dicuntur gratie. [Sac.] Hec dies quam fecit Dominus : exultemus et lete[mur in ea].

[Sac.] In resurrectione Tua Christe : [Resp.] Celi et terra [letentur. Alleluia].

[Sac.] Dominus vobiscum. [Resp.] Et cum spiritu tuo.

[Sac.] Oremus. *Oratio.* Spiritum in nobis (*ut supra*). Dominus vobiscum. [Resp.] Et cum spiritu tuo.

[Sac.] Benedicamus Domino. [Resp.] Deo gratias.

[VII.] *But at all seasons throughout the year other than at Easter-tide [grace] is said after supper in this manner.*

Per reliquum vero temporis totius anni extra tempus pasche dicitur post cenam hoc modo. [Sac.] Benedictus Deus in donis Suis. [Resp.] Et sanctus in omnibus operibus Suis.

[Sac.] Adiutorium nostrum in nomine Domini. [Resp.] Qui fecit celum et terram.

[Sac.] Sit nomen Domini benedictum. [Resp.] Ex hoc nunc et usque in seculum.

Non dicitur Dominus vobiscum. nec Oremus. sed dicitur [a Sacerdote]. Retribuere dignare, Domine Deus [omnibus nobis bona facientibus, propter nomen Tuum, vitam eternam. Amen.]

[Sac.] Benedicamus Domino. [Resp.] Deo gratias.

Nunquam enim dicitur psalmus De profundis ad gratiam post cenam secundum usum Sarum.

[VIII.] *On Fridays, and on Vigils, and on Ember days, and as often as a fast is appointed, besides the Forty days, these graces following are said throughout the year [before dinner]*^p.

In diebus Veneris et in vigiliis: et in quatuor temporibus: et quotienscunque est ieiunium preceptum extra tempus XL. dicuntur he sequentes gratie per totum annum [ante prandium].

[Sac.] Benedicite. [Resp.] Dominus.

[Ps.] Edent pauperes et satur [abuntur, etc.] *more solito cum lectione*

Gratia Domini nostri Jesu Christi et charitas Dei et communicatio Sancti Spiritus sit semper cum omnibus nobis. *Non dicitur ulterius.*

[IX.] *But after dinner*^q *[these graces are to be said].*

Post vero prandium. [Sac.] Deus pacis, etc. [Ps.] Memoriam fecit, etc. *More solito.*

Nunquam enim dicitur ante hanc orationem Oremus.

[X.] Then follow a series of exceptions and additions involved in consequence of certain feasts falling on fast days, and other special circumstances: To us the directions appear very complicated, but no doubt they were quite intelligible to those who were accustomed to use these graces.

^p Comp. the extracts from the Balliol College MS., No. III. on p. 111, giving the grace on Fish days.

^q Ditto, No. IV. p. 112.

Quodcumque enim festum duplex in die veneris contigerit, extra XL. et hebdomadam pasche, et diem natalis Domini, dicuntur he predicte benedictiones de ieiunio: et eodem modo vero dicuntur per totam XL. exceptis diebus dominicis, videlicet in feriis.

Quodcumque vero festum duplex vel simplex cum hac lectione sequenti, scilicet.

Frangere esurienti [panem tuum, et egenos vagosque inducere in domum tuam; cum videris nudum operi eum, et carnem tuam ne despexeris, ait Dominus omnipotens^r] et cum psalmo Miserere mei in tempore XL. loco psalmi Laudate Dominum, post prandium. Et est ratio: quia he benedictiones sunt ex natura Temporis, et non Sanctorum.

Quandocumque enim dicitur missa de ieiunio in XL. tunc enim semper dicuntur he benedictiones ante prandium cum hac lectione: Frangere esurienti, cum psalmo Miserere post prandium.

Ceteris vero diebus^s VII. ex[tra] tempus pasche et XL. quandocumque non est veneris, et quotienscumque etiam ieiunium non est preceptum, dicuntur he gratie s[cilicet] Oculi omnium in te sperant Domine, et Tu das escam illorum in tempore opportuno^t. Aperis Tu Manum Tuam: et imple omne animal benedictione. Gloria Patri. Sicut erat. Amen. Et cum hac lectione. Deus charitas est [et qui manet in charitate in Deo manet, et Deus in eo. Sit Deus in nobis, et nos maneamus in Ipso].

Post prandium vero. Deus pacis et dilectionis.

Confiteantur Tibi. [Gloria. Sicut erat.]

Agimus Tibi gratias.

^r Isai. lviii. 7.

^s Comp. the Ball. MS., No. I. p. 109, for the grace on ordinary days, where it is given in full.

^t Ps. cxliv. (cxlv.) 15.

[Ps.] Laudate Dominum omnes gentes, etc., *more solito.*
Dictis vero gratiis post prandium, exceptis duplicibus festis principalibus, omni die per annum dicatur Ps. De profundis^u *pro fidelibus defunctis, sed sine Gloria Patri quandoque dicitur causa lamentationis.*

Sed ad cenam nunquam dicitur secundum Sarum, sed cum Kyriel[eison] Christeleison. . . more solito.

[XI.] *On Maundy Thursday the graces are said after this manner [before dinner].*

In die cene Domini hoc modo dicuntur gratie.

[Sac.] Benedicite. [Resp.] Dominus.

Christus factus pro nobis obediens usque ad mortem. Mortem autem crucis.

Kyriel[eison]. Christel[eison]. Kyriel[eison].

Pater noster: *sed cum Miserere mei Deus. cum Gloria Patri et cum hac oratione.*

Respice quesumus, Domine, super hanc familiam Tuam, pro qua Dominus noster Jesus Christus non dubitavit manibus tradi nocentium, et crucis subire tormentum. Qui Tecum vivit et regnat :

[XII. *On Maundy Thursday] after dinner, is said.*

Post prandium dicitur. Deus pacis usque Deo gratias et cum Christus factus est pro nobis, ut supra.^v

Kyriel[eison]. Christel[eison]. Kyriel[eison].
et cum psalmo Miserere, et cum hac oratione. Respice quesumus, Domine, ut supra.

^u Ps. cxxix. (cxxx.) 1.

^v See No. II. p. 102, and No. IX. p. 106.

In a MS. volume in Balliol College Library^x, containing various extracts, such as Prayers, Ballads, Carols, Tables, &c., the second leaf contains an abbreviated copy of the forms of Graces. The hand-writing shews it to be of the close of the fifteenth century. It begins with the graces to be used on ordinary days, and then those to be used on special days. In the Sarum Breviary, the former are not directly given, but indirectly to be gleaned from the rubricks. The same plan is followed in this as in the last series of Graces, of placing within brackets letters, words and lines which do not appear in the original, but which seem to be required to render the office intelligible to the ordinary reader. The MS. commences thus:—

The Grace that should be said afore mete and after mete all the tymes in the yere.

[I. *Grace before dinner on Ordinary days.*]

[*Sacerdos*] Benedicite. [*Responsio*] Dominus.

[*Psalmus*] Oculi omnium in Te sperant, Domine; et Tu das escam illorum in tempore oportuno. Aperis Tu manum

^x The Ball. Coll. Press Mark is No. 354. The lower part of the leaf is much damaged. A transcript was made and printed in the 32nd Volume of the Early English Text Society (1868), to which the late Henry Bradshaw supplied some very useful notes. Several of the abbreviations are explained by the copy in the Sarum Breviary already given.

Tuam : et imple omne animal benedictione^y. Gloria Patri.
Sicut erat. Amen.

Kyrieleyson. Christeleyson. Kyrieleyson. Pater noster
....

[*Sac.*] Et ne nos [inducas in tentationem]. [*Resp.*] Sed libera nos [a malo].

[*Sac.*] Oremus : Benedic, Domine, nos et dona Tua que de Tua largitate sumus sumpturi. Per [Christum Dominum nostrum]. [*Resp.*] Amen.

[*Lector*] Jube, domine, benedicere.

[*Sac.*] Mense celestis participes faciat nos Rex eterne glorie. Amen.

[*Lectio*] Deus caritas est, et qui manet in caritate, in Deo manet, et Deus in eo^z. Sit Deus in nobis, et nos maneamus in Ipso. [*Resp.*] Amen.

[II. *Grace after dinner on ordinary days.*]

Post prandium. [*Sac.*] Deus pacis et dilectionis maneat semper nobiscum. Tu autem Domine miserere nostri. [*Resp.*] Deo gracias.

[*Psal.*] Confiteantur Tibi, Domine, omnia Tua^a : et sancti Tui benedicant Tibi^b. Gloria [Patri]. . . .

[*Capitulum*] Agimus Tibi gracias omnipotens Deus, pro universis beneficiis Tuis. Qui vivis et regnas Deus per omnia secula seculorum. Amen.

[*Psal.*] Laudate Dominum omnes gentes : laudate Eum omnes populi. Quoniam confirmata est super nos misericordia Ejus : et veritas Domini manet in eternum^c. Gloria Patri. . . . Sicut erat. . . . Kyrieleyson Pater noster
....

^y Ps. cxliv. (cxlv.) 15, 16.

^z 1 St. John iv. 16.

^a Vulg. omnia opera. ^b Ps. cxliv. (cxlv.) 10. ^c Ib. cxvi. (cxvii.)

[*Sac.*] Dispersit, dedit pauperibus : [*Resp.*] Justitia Ejus manet in seculum seculi :

[*Sac.*] Benedicam Dominum in omni tempore. [*Resp.*] Semper laus Ejus in ore meo.

[*Sac.*] In Domino laudabitur anima mea. [*Resp.*] Audiant mansueti et letentur.

[*Sac.*] Magnificate Dominum mecum. [*Resp.*] Et exultemus nomen Ejus in id Ipsum.

[*Sac.*] Sit nomen Domini benedictum. [*Resp.*] Ex hoc nunc et usque in seculum.

[*Sac.*] Oremus : Retribuere dignare, Domine Deus, omnibus nobis bona facientibus propter nomen sanctum Tuum, vitam eternam. Amen.

[*Sac.*] Benedicamus Domino. [*Resp.*] Deo gratias.

[*Antiphona*] Ave Regina celorum—Mater Regis angelorum O Maria flos virginum. Velut rosa vel lilium, Funde preces ad Filium—Pro salute fidelium Ave Maria.

[*Oratio*] Meritis et precibus Sue pie Matris benedicat nos Filius Dei Patris. Amen ^d.

[III. *Grace before dinner*] on *ffisshe* days.

[*Sac.*] Benedicite. [*Resp.*] Dominus.

[*Psal.*] Edent pauperes et saturabuntur, et laudabunt Dominum qui requirunt Eum : vivent corda eorum in seculum seculi. Gloria Patri. . . . Sicut erat. . . . [*Amen.*]

Kyrieleyson Pater noster [*Sac.*] Et ne nos [*Resp.*] Sed libera

[*Sac.*] Oremus : Benedic, Domine.

[*Lector*] Jube, domine [benedicere].

^d These references to the Virgin Mary in the Antiphon and Prayer are nowhere, as will be seen, found in the Sarum Breviary copy.

[*Sac.*] Cibo spiritualis almonie reficiat nos Rex eterne glorie. Amen.

[*Lectio.*] Gracia Domini nostri Jesu Christi et caritas Dei, et communicatio Sancti Spiritus sit semper cum omnibus nobis. [*Resp.*] Amen ^e.

And in Lent, leve 'Gracia Domini' and say 'Frange esurienti panem tuum, et egenos, vagosque indue in domum tuam : cum videris nudum, operi eum, et carnem tuam ne despexeris : Ait Dominus Omnipotens.' [*Resp.* Amen.]

[IV. *Grace after dinner*], *On ffisshe days.*

[*Sac.*] Deus pacis [et dilectionis . . .] ^f

[*Psal.*] [Memori]am fecit mirabilium Suorum misericors, et [miserator Domini]s : escam dedit timentibus Se. Gloria Patri. Sic[ut erat]. [*Continued as on ordinary days.*]

[V.] *Short grace affore dyner.*

[*Sac.*] Benedicite. [*Resp.*] Dominus. [*Sac.*] . . . ^g apponenda benedicat Dei dextera [In nomine Patris et] Filii et Spiritus Sancti. Amen.

[VI.] *Shorte grace after dyner and after soper bothe.*

[*Sac.*] Pro tali convivio benedicamus Domino. [*Resp.*] Deo gratias.

Antiphona. Mater, ora Filium. Ut post exilium. Nobis donet gaudium. Sine fine. Ave Maria.

^e 2 Cor. xiii. 14.

^f See No. II. p. 110.

^g The MS. has perished in this place. Probably some words like 'Hæc omnia' only are omitted.

[*Sac.*] Oremus. Meritis et precibus [*Sue pie matris benedicat nos Filius Dei Patris*]^h.

[VII.] *Grace affore soper.*

[*Sac.*] Benedicite. [*Resp.*] Dominus. [*Sac.*] Cenam sanctificet Qui nobis omnia prebet. In nomine Patris et Filii et Spiritus Sancti. Amen.

[VIII.] *Grace affore soper.*

[*Sac.*] Benedictus Deus in donis Suis. [*Resp.*] Et sanctus [*continued exactly as in the Breviary copy, No. VII., to 'usque in seculum.'*] Oremus. Meritis et precibus, *as in No. II. and No. VI. of the Balliol MS., and instead of 'Retribuere dignare' in the Breviary copy, No. VII.]*

[IX.] *On Easter Eve [grace before dinner].*

In Vigilia Paschæ. [*Sac.*] Benedicite. [*Resp.*] Dominus. [*Ps.*] Edent pauperes [*continued the same as in the Breviary copy, No. I., to 'Dei sedens. Amen.'*]

[X.] *On Easter Eve grace] after dinner.*

Post prandium. [*Sac.*] Deus pacis et dilectionis [*continued the same as in the Breviary copy, No. II., to 'secula seculorum. Amen.'*]

[XI.] *On Easter Day [grace before dinner.]*

In Die Pasche. [*Sac.*] Benedicite. [*Resp.*] Dominus. [*Ps.*] Hec dies [*continued the same as in the Breviary copy, No. III., to 'epulemur in Domino. Amen.'*]

^h This prayer occurs at the end of the Balliol MS., No. II. p. 111. It is wanting altogether in the Breviary copy.

[XII. *On Easter Day grace*] *after dinner.*

Post prandium. [Sac.] Qui dat escam omni carni [continued the same as in the Breviary copy, No. IV., to 'Deo gratias.']

Eodem modo dicitur per totam ebdomadam.

[Sac. Oremus.] Retribuere [dignare Domine, &c.]¹

[XIII. *On Easter Day grace*] *before supper.*

Ante cenam. [Sac.] Benedicite. [Resp.] Dominus. [Sac.] Cenam sanctificet, &c. [continued the same as in the Breviary copy, No. V.]

[XIV. *On Easter Day grace*] *after supper.*

Post cenam. [Sac.] Hec dies [quam fecit, &c. [continued the same as in the Breviary copy, No. VI., to 'Deo gracias.']]

Explicit.

In HENRY THE VIIIth's reign several of the 'Prymers' and similar books of Prayer have Graces more or less based upon the shorter forms already given from the Venice edition of the Sarum Breviary and from the Balliol College MS.

Graces from the Prymer in Englyshe, with certain prayers and godly meditations. 1534.^k

¹ See Breviary copy, No. VII.

^k A Primer in Englysh with certeyn prayers and godly meditations, very necessary for all people that understonde not the latyne tongue

The Grace or Blessynge of the table to be sayed of chyldren standynge before it, thyr handes eleuated, and ioyned to gyder sayenge thus deuoutlye, and sadly.

The iyes of all thynges loke up and wayte vpon Thee, O Lorde, and Thou gyuest them meate in due tyme, when Thou gyuest it them, then they gather it, when Thou openest Thy hande then they are well satysfied. Thou openest Thy hand and replenysshest all thynges lyuynge with Thy blessynge. Our Father, &c.

O Lorde God our heuenly Father, blesse Thou vs, and these Thy gyftes whiche we here receyue of Thy blessynge and bountuous goodnes, thrughe Thy Sonne Jesus Chryste. Amen.

After dyner.

Let vs gyve thankes vnto the Lord for He is ryghte good: His mercie is layd forth for vs at all tymes. It is He that gyueth meate vnto euery thyng living. He gyueth catel theyr foode and feedeth the rauens byrdes that call vpon Hym. He delyteth not in stronge stedes, neither standeth His pleasure in the legges of

Imprinted at London in Fletestrete by Johan Byddell, dwellyng next to Flete Brydge at the sign of our Ladye of pytye, for William Marshall. Copy in the Bodleian Library.

men; but He is well pleased with them that feare Hym and truste in His mercie. Our Father, &c.

We thanke Thee, O Lord God our Father, by Thy Sonne Jesus Christe our Lorde, for all Thy benefyties, which lyuest and reigest from age to age worlde without ende. Amen. Our Father, &c.

Here foloweth the Grace to be sayde before souper.

Christe, which at His last souper, gaue Hym selfe vnto vs, promising His body to be crucified and His bloude to be shedde for our synnes : blesse vs and our souper. Amen. Our Father, &c.

Here foloweth the Grace to be sayde after souper.

Honour and prayse be vnto God, the Kyng euerlastynge, immortall, inuisible, and wyse only, for euer and euer. Amen. Our Father, &c.

God Almighty, Father of all mercy, and God of all consolation, gyve vs grace to consente together into the knowledge of His trueth through Jesu Christe, that we may with one mynde and one mouth glorify God the Father of our Lorde Jesu Christe. So be it. Our Father, &c.

*Grace to be sayde before Dynner or supper
indyfferently.*

He which of His inestimable goodnes fedeth euery creature, Hym we besech to make holsom and holy, what so euer is, or shall be set, vpon the table. Amen.

*Grace to be sayde after Dynner or supper
indyfferently.*

We thank Thee, O Heuenlye Father, which of Thyne infinite power hast created all thynges, whiche by Thy vnsearcheable wysedom gouernest al thinges, whiche of Thy infynite goodnes fedest and gyuest strenghte to all thynges. Besechyng Thee to graunte to Thy chyldren, that they may ones drynke with Thee in Thy kyngdome that swete wyne of immortalitie, the whiche to all them that truely and vnfaynedly loue Thee, Thou hast promysed and prepared in the merites of Jesus Christ. Amen.

*Grace to be sayde before Dynner or supper
indyfferently.*

Blessed be Thou, O God, whiche fedest vs from oure youthe, which gyuest meate to euery creature. Replenysh our hertes we besече

Thee with quiet conscyence and heuenly felicite,
that we therwith endued maye abounde in all
workes of mercy, by the ayde of oure Lorde
Christe Jesu, to Whom and to the Father with
the holy Ghoste, be glorye, honour and rule for
euer. Amen.

*Grace to be sayde after Dynner or supper
indyfferently.*

Glory be to Thee, O Lorde, glory be to Thee,
O Holy, glorye be to Thee, O Kynge. For Thou
hast gyuen vs meate. Replenishe vs we beseche
Thee, with ioye and gladnesse in the holye
Ghoste, that we maye be founde acceptable in
Thy syghte, and be not a shamed in the daye,
when Thou shalt geue to euerie man after his
doynge. Amen.

Prayse ye the Lorde all gentyles : magnyfye
Him all nacyons.

For His mercye is spred ouer vs; and the
trouthe of the Lorde stondeth for euer.

Glorye be to the Father, to the Sonne, and to
the holy Ghoste.

As it was in the begynnynge, as it is now, and
euer shall be. Amen.

The two following Graces are taken from another primer in Englysshe, dated 1535¹.

Grace for fysshe dayes.

Benedicite, dominus.

That meat that goth into the mouth (sayth Christ, Mat. xv.) defyleth not a man, but that thing which procedeth by the mouth from the herte defyleth man, whiche are yuell thoughtes, murther, brekyng of wedlocke, horedom, theft, false witnesse berynge, blasphemye, these defyle man. Prayse ye the Lord. Our Father whiche arte in heuen, halowed, &c.

After dyner.

These ar the very wordes of the holy Ghost in the first pistle to Timothe the fourth cap.

In the later dayes some shall departe from the fayth, forbedyng to mary, and commaundyng to abstayne fro meates, whiche God hath created and ordayned to be receyued with thankes geuyng of them whiche beleue and knowe the trouthe, for all the creatures of God ar good and nothing to be refused, if it be receyued with

¹ A primer in Englysshe, with dyvers prayers and godly meditations. Printed at London by Thomas Godfray, A.D. 1535. A copy is in the Cambridge Univ. Lib.

thanks geuyng, for it is sanctified by Goddes worde. Prayse ye the Lord al gentyls, magnifye him al nacions, for His mercy is sprede ouer us, and the trouthe of the Lorde standeth for euer. Glory be to the Father, to the Sonne, and to the holy Ghost. As it was at the begynnyng, as it is now, and euer shal be. Amen.

The next Graces are taken from a Prymer of Salysbury use, 1536^m.

Grace afore dyner.

Blessed be the Lord omnipotent with al faythful eyes that trust in Hym. For Thou, Lord, gyuest dayly food to all theym in tyme of oportunte, and openest Thy plentyfull hondys and gyuest grace vnto al creaturys lyuyng. Glory be gyuen to the Father, the Sone, and to the holy Ghoost. As it was in the begynnyng, and as it is now, and ever shall be in this world, and in the world to come. Amen.

After dyner.

Blessed be the Lord omnipotent that sendethe

^m This prymer of Salysbery use bothe in Englyshe and in Latin is set out alonge without any serchyng. Imprinted by John Gowhe, dwellyng in London in Chepsyd next Paulysgate. Copy in the Bodleian Library.

vs plenty and sufficyent, that we may feed and satysfy the nedy and the hongry. Thus may we hyly gyue here laud and prayse to the Lord eternall, and ioy with Hym in the world to come. Amen.

The holy name of our Lorde Jesu be euer blessed amonge vs, and in the heuens aboue world without ende. The soulys that be hens passed in Crist Jesu, rest they in peas at His wyll and pleasyr. Amen.

Grace afore dyner.

Breke thou the bred and food to the poor that are nedy: and lede you theym into your howses: and when ye se that naked, have compassiom, cloth and couer them, with such as thou hast: he is thy very brother and thy flesshe, dyspyse him not: sayth the Lord omnipotent by the prophet Esaye, 58.

After dyner.

Our bountefull Lord God hath made vnto vs al a remembraunce of al Hys wonderfull werkys, He is full of mercy; also ready to forgyue synners (as vnkynd as they be), and neuer suffreth the iust that trusteth in Hym desolat or destytuith (saith the pphet Dauit); wherfore blesse and

gloryfy we Him with al our power hart and mynd with His glorios name Jesu. Amen.

God saue our noble worthy Kynge Henry, and his gracious quene Anne with al theyr progeny.

The faythful soules that ar hens passed, rest they in Cryst Jesu. Amen.

Grace.

Good Lord for Thy grace mekly we cal
Blesse vs and our meatys and drinckys with al;
In nomine Patris et Filij, &c.

After grace.

Blesse we our Lord which of His grace
Hath sent vs our food good time and space;
And blessed be the name of our Lord
Now and euer thorow al the world.
And God saue our kinge with his quene Anne,
With the Catholyk Churche, and send vs peace,
And bringe vs al to His blesse that is endlesse,
Al crysten soulys rest in peas. Amen.

Graces from the Primer in English for children,
c. 1537ⁿ.

ⁿ The Primer in English for children after the use of Sarum.
[No imprint, but date probably 1537.] Copy in the Bodleian Library.

Grace before dinner.

The eyes of al things loke vp and truste in Thee, O Lorde, Thou geuest them meate in due season. Thou doest open Thy hande and fillest with Thy blessing euerie liuinge thinge. Good Lorde blesse vs and al Thy giftes which we receyue of Thy bounteous liberalitie, through Christ our Lord. Amen.

The King of eternal glory make vs parteners of Thy heauenly table. So be it.

God is charitie, and he that dwelleth in charitie, dwelleth in God, and God in him. God grant vs al to dwell in Him. Amen.

Grace after dinner.

The God of peace and loue vouchsafe alwai to dwel with vs, and Thou, Lorde, have mercye vpon vs; glorye, honoure and praise be vnto Thee, O God, which haste fed vs from our tender age, and geuest sustenance to euerie liuinge thinge: replenishe our hartes with ioy and gladnes, that we alwai hauing sufficient, may be riche and plentifull in al good workes, throughe our Lorde Jesu Christe. So be it.

Lorde haue mercy vpon vs.

Christ haue mercye vpon vs

Lord haue mercy vpon vs.

Our Father, &c.

Let vs not be led into Temptation. But deliuer vs from euil. Lorde heare my praier. And let my crie come vnto Thee. From the fierie dartes of the deuil both in weale and wo our Sauour Christ be oure defence, buckler and shielde. Amen.

**Grace before supper.*

O Lorde Jesu Christe, withoute Whome nothinge is swete nor sauerie, we beseeche Thee to blesse vs and our supper, and with Thy blessed presence to chere our hertes, that in al our meates and drinckes we may taste and sauoure of Thee, to Thy honoure and glorie. Amen.

Grace after supper.

Blessed is God in all His giftes, and holy in al his workes. Our helpe is the name of the Lorde, Who hath made bothe heauen and earth. Blessed be the name of oure Lorde, from hence-forthe worlde without ende.

Most mightie Lorde and mercifull Father, we yealde Thee hartie thanks for our bodely sustenance, requiring also mooste intierly Thy gracious goodnes, so to feede vs with the foode of Thy heauenlye grace, that wee maye worthely glorifie Thy holy name in this life, and after be

partakers of the lyfe euerlastinge, throughe our Lorde Jesus Christ. Amen.

God saue the church, our kynge and realme, and God haue mercy vpon all christen soules. Amen.

There are other books of Private Prayers belonging to HENRY VIIIth's reign which contain Graces, but the forms are practically the same as those already given. "The Manuall of Prayers or the prymer in English set out in length, 1539," and "The Primer in English most necessary for the education of children," of the same year, begin the same as the Primer of 1534, but they are not quite so complete. The "Prymer in English and Latin of 1540," as well as the "Prymer set forth at longe," printed the same year, follow practically on the same lines, though here and there are several verbal alterations and several omissions.

The 'Horæ Beatae Mariæ Virginis,' printed in 1541 in Latin, supplies under the title of *Benedictiones mensæ* an office beginning with the Psalm 'Oculi Omnium,' and provided with rubricks as regards those sentences, &c., which the sacerdos and the lector have to take. These are in Latin throughout.

In 1545 'the Primer set foorth by the Kings Maiestie and his clergie' has much the same forms in the Graces, and they follow much the same order as in the last, but they are in English throughout, and although no rubricks are given, it is evidently intended that the Graces shall take the form of an Office.

In EDWARD VIth's reign, in 'the Primer set forth by the Kynges hygnes and by hys clergie' in 1551, the Graces are taken from the 1545 book, but the formula 'God save the Church, our King and Realm, and God have mercy upon all Christian Souls' is changed into 'God save our King and realm, and send us peace in Christ.' The same Graces, with the alteration, appear also in a book entitled 'The Primer Catechism set furthe by the Kynges highnes and his Clergie,' issued the same year.

In the last year of his reign (1553) was issued a Prymmer or boke of private prayer containing several Graces, as follows^o :—

^o A Prymmer or boke of private prayers nedeful to be used of al faythfull Christians. Which boke is auctorized and set fourth by the Kings Maiestie to be taught, learned, reade, and used of all hys lovyng subjectes. Londini. Ex Officina Wilhelmi Seres typographi. These bookes are to be solde at the weste end of Paules towards Ludgate, at the sign of the Hedgehogge, 1553.

Grace before meate,

At the begynnyng of thys refection, let vs reuerentlye and earnestlye call to oure remembrance the holye Scripture which sayeth: whether we eate or drinke, or whatsoeuer we doe elles, let vs doe it to the laude and prayse of God.

Aunswere.

Laude, prayse and glorye be vnto God now and euermore. So be it.

Thankes after meate.

Forasmuche as you haue well refreshed your bodies, remembre the lamentable afflictions and miseries of many thousandes of your neyghbours and brethren in Christ, visited by the hand of God, some with mortal plagcs and diseases, some with imprisonment, some with extreme pouertye and necessitie, that eyther they can not, or they haue not to fede on as you haue done. Remembre therefore how muchc and howe depely ye are bounde to the goodnes of Almighty God for youre health, wealth, lybertye, and many other Hys benefites geuen vnto you.

Aunswere.

Prayse and thankes be to God now and alwayes, for these and al other His gracious giftes,

of Hys goodnesse, so mercifullye, louynglye and abundantly shewed vnto vs. Amen.

Grace before supper.

Christe whiche at Hys last supper, etc.^p

Thankes after dynner or supper.

Al ye Whom God hath here refreshed with this sufficient repast, remembre your poore and nedye brethren, of the which some ley in the streates sore sycke, naked, and cold, some be hungrye and so drye, that they would be glad of the least draught of your dryncke, and of the smallest parynge of youre bread; they be youre owne fleashe and brethren in Christ, bought as derely with Hys precious bloude as ye were, but yet our Lord hath dealte moore easelye wyth you than wyth them, and more sharply with them than with you, releue them therefore to youre power, and geue to God all glorie, honour and prayse for euer and euer. Amen.

Grace before dynner.

All that is and shall be set vpon the borde,
Be that same sanctified by the Lordes worde.
Our Father, &c.

^p According to the Form already given in the Primer of 1534, p. 116.

Thankes after dynner.

We give Thee thankes, O Father Almightye,
For Thy graces and benefites manyfolde,
Which Thou hast poured on vs abundantly
Of Thy tender kyndnes that can not be tolde.
Graunte vs Thy sonnes, that we may be bolde
For Christ Jesus sake to com to the swete dynner
Where nother shal be hungre, thyrst nor cold,
But all ioy and myrth for euer and euer. Amen.

Grace before supper.

He that is kynge of glorye, and Lorde ouer all,
Bryng vs to the supper of the lyfe eternall.
Our Father, &c.

Thanckes after supper.

O Lambe of God, Christ which takest awaye
The synnes of the world and clensest althing,
We give thanckes that vs synners this daye
Hast saued vs, kept vs, and geuen vs fedyng.
Graunte vs we beseche Thee, at our endyng
Cleane remission, and that in parfyte loue,
We maye departe hense, ful of Thy blessyng,
And rest in Abraham's bosome aboue. Amen.

Grace before meate.

Pray we to God the Almyghty Lorde,
 That sendeth fode to beastes and men,
 To send His blessyng on this borde,
 To fede vs now and euer. Amen.

Thanckes after meate.

Blessed be the Father celestiall
 Who hath fed vs with His material bread ;
 Besechyng Hym lykewyse to fede the soule,
 And graunt vs His kyngdome when we be dead.

The following metrical Graces are by Melanchthon. The last six are to be found in the 1564 edition of the *Preces Privatæ* ; but their composition must be referred to an earlier period, as Melanchthon died in 1560⁹.

Precatio ad mensam.

Quod sumus et tegimur, dulces quod carpinus escas,
 Omnia credamus muneris esse Dei.
 Sufficit hic etenim vires alimenta que rebus,
 Sustentat verbo cuncta creata suo.
 Mortales miseros, pecudes, armenta, volucres,
 Impluvem corvum vestit alitque Deus.
 Ergo debetur quædam reverentia mensæ,
 Ergo decet grata sumere mente dapes.

⁹ Melanchthonis Opera, Vol. X. p. 493, *seqq.*

Non trahit in præceps cæcum βουλῆμα pectus,
Immemor ut dubitet solvere vota Deo.
Sicut Centauri convivio barbara ducunt,
Ignari victum Qui dedit esse Deum.
Gustatura cibos solita est libare vetustas,
Qui nos a sanctis patribus ortus erat.
Sic quoque nostra pios præmittant fercula cœtus,
A prece principium, de prece finis erit.

*Gratiarum actio post cibum sumptum discipulis
suis præscripta.*

Postquam epulis exempta fames, mensæque remotæ,
Dicemus grates nos Tibi, summe Pater.
Non hæc humanas vires alimenta juvabunt,
Divina si non hæc foveantur ope.
Namque Tuo vivunt agitata a Numine cuncta,
Adflatu spirant cuncta valentque Tuo.
Nunc etiam gratis animis alimenta ministra,
Atque immortalis pectora pasce cibo.
Et quia cura sumus Tua, nos, Pater optime, serva,
Et studia et vitæ tempora cuncta rege.
Cumque epulas dederis rerum Pater optime nobis,
Adde epulis vires pro bonitate Tua.

Benedictiones mensæ in usum suorum discipulorum.

His epulis donisque Tuis benedicito, Christe,
Ut foveant jussu corpora fessa Tuo;
Non alit in fragili panis modo corpora vitam,
Sermo Tuus vitæ tempora longa facit.

Quæ nunc sumemus membris alimenta caducis,
Hæc Deus imperio sint benedicta Tuo.

O Deus, appositis apponendisque, precamur,
Et nobis placido numine dexter ades.

Corpora Qui solito satiasti nostra cibatu,
Qui satias toto quicquid in orbe manet ;
Pasce Tuo, Genitor, mortalia pectora verbo,
Nostraque cœlesti nectare corda riga ;
Quo pariter membris, pariterque mente, refectis
Usque Tua liceat nos bonitate frui.

Quod sumus utilibus dapibus potuque refecti,
Laus Tibi pro donis, sit, Deus alme, Tuis.

Gratia magna Tibi, Pater, et Rex inclyte rerum,
Quod nobis larga das alimenta manu ;
Sit Christo, sit pro tantis par gratia Sancto
Spiritus meritis muneribusque Suis.

In QUEEN MARY'S reign there was issued an edition of the 'Horæ Beatæ Virginis' in 1555^r, with the Latin Graces practically the same as those given in 'the Horæ' of 1541 ; but it should be noted that the 'mater ora filium^s' is changed into 'Ave Regina cœlorum.' There was also a Primer issued in English and Latin in 1557^t,

^r Horæ beatæ Virginis secundum usum insignis ecclesiæ Salisburyensis de novo impressæ, A.D. MDLV.

^s See *ante*, p. 112, last two lines, which are followed in the Horæ of 1541.

^t The Primer in English and Latin set out along after the use of Sarum : with many godlie and devoute praiers as it appeareth in the Table. Imprinted at London by Jhon Kyngston.

but most of the Prayers are in English only, and they follow those of 1540. The formula which was changed in Edward VIth's reign is restored, but slightly varied. It runs 'God save the Church, our King, Queen and Realm, and God have mercy on all Christian souls.'

We come now to QUEEN ELIZABETH'S reign. A great variety of Primers was issued during this period. Besides those Books of Prayer made use of in the text, the following may be referred to as containing Forms of Grace.

The Primer set forth at large with many godly and devout Prayers, anno 1559 ^u.

A Book—title - page wanting — beginning [a catechis]me, that is to say—the Graces before and after supper are the same as in 1551; except that 'Lord, save Thy Church and realm, and send us peace in Christ,' occurs instead of 'God save our King and realm, and send us peace in Christ ^x.'

A Primer or Boke of Private praier, nedeful to be used of all faythfull Christians. Whych booke is to be used of all our lovyng subjectes. 1560 ^y.

^u B. Mus. 3406, c. 45. Ch. Ch. Oxford. W. M. 6. 5 (1).

^x In private hands, date c. 1559.

^y B. Mus. G. 12, 139.

Orarium seu libellus precationum per Regiam Majestatem latine æditus. 1560^z.

The Primer and Catechism set forth at large with many godly prayers necessary for all faythful Christians^a.

A Fragment only of some book of Private Prayers—title wanting—containing portions of the Catechism and of the Graces^b.

Officium Beatæ Mariæ Virginis, nuper reformatum et Pii V. Pont. Max. jussu editum. Cum privilegio et indulgentiis. Romæ. In ædibus Populi Romani, MD LXXI^c.

The following Graces are taken from the Book of Private Prayers^d of 1564 and are called:—

Precationes ante cibum, quas Consecrationes vel Benedictiones mensæ dicimus.

Oculi omnium in Te sperant, Domine, et Tu das illis escam in tempore opportuno: Aperis Tu manum Tuam, et imples omne animal benedictione. Sit itaque nomen Tuum superexaltatum in secula. Amen.

Pater noster, Qui es in cœlis, &c.

^z B. Mus. c. 36, a. 5.

^a In private hands, date c. 1560.

^b In private hands, date c. 1566.

^c B. Mus. c. 27. d.

^d Preces Privatæ, in studiosorum gratiam collectæ et Regia auctoritate approbate, A.D. 1564. [Edited for the Parker Society by Rev. Wm. K. Clay, B.D.] Cambridge, 1851, p. 399.

alia.

Creavit Deus cibos ad sumendum cum gratiarum actione fidelibus, et iis qui cognoverunt veritatem. Quicquid enim creavit, bonum est, et nihil rejiciendum, si cum gratiarum actione sumatur: santificetur enim per sermonem Dei ac precationem. Oremus itaque Patrem nostrum cœlestem, sicut Ipse præcepit: Pater noster, Qui es in cœlis, etc.

alia.

Quicquid appositum est, et quicquid apponetur, felix ac sacrum esse jubeat, Qui Sua benignitate pascit universa. In nomine Patris, et Filii, et Spiritus sancti. Amen. Pater noster, Qui es in cœlis, etc.

alia.

Exhilarator omnium, Christe, sine Quo nihil vere suave est, nihil jucundum, benedic, quæso, cibo et potui servorum, quem ad alimoniam corporis hic nobis apposuisti. Et concede, ut iis Tuis muneribus ad laudem Tuam utamur, gratisque animis fruamur: ut, quemadmodum corpus nostrum cibis corporalibus Tua singulari benignitate fovetur, ita vero meus nostra spirituali verbi Tui nutrimento pascatur et exhilaretur, per Christum Dominum nostrum. Amen.

alia.

Misericors Deus, Qui alis nos indies ex largis donis Tuis, idque ex gratia et benignitate Tua, Tibi benedictio, sapientia, et gratiarum actio, in omnem æternitatem. Amen.

alia.

Omnipotens, æterne Deus, Qui escam das timentibus Te, Quique esurientes bonis implere soles, divites autem dimittis inanes, gratias agimus Tibi pro universis beneficiis Tuis, Qui vivas et regnas in secula seculorum. Amen.

alia.

Omnes gentes laudent Dominum :

Omnes populi canant laudem Deo :

Qui multiplicata est super nos misericordia Ejus,

Et veritas Ipsius manet in æternum.

oremus.

Gratias agimus Tibi, Pater cælestis, Qui Tua ineffabili potentia condidisti omnia, Tua inscrutabili sapientia gubernas universa, Tua inexhausta bonitate cuncta pascis ac vegetas : largire, quæsumus, filiis Tuis animarum nostrarum salubre pabulum, nempe sacrosancti verbi Tui salutarem gratiam, quo Te et fide recta colamus, et pia etiam vita perpetuo glorificemus, per Christum Dominum nostrum. Amen.

*Gratiarum actiones a cibo semper concludantur
hac precatiuncula :*

Deus servet ecclesiam, regem vel reginam custodiat, consiliarios ejus regat, populum universum tueatur, et pacem nobis donet perpetuam. Amen.

The following Graces appear among others in a volume of Prayer in the British Museum of which the title-page is wanting^e, c. 1564.

Hortatory Grace before meat.

Receive your meate without grudging,

Take hede ye never abuse the same,

^e The existing portion of the book begins with the Kalendar. The Press mark is 3408, AA 43.

Give thanks to God for everything ;
And alwaie praise His holy name,
Who doth not so is sore to blame.
No evill ensample see that ye give,
Thus do the God's worde teache us to lyve.

Grace before supper—incomplete.

Give thanks to God with one accord,
For that shalbe set on this borde ;
And be not careful what to eate,
To eche thing living the Lorde sendes meate ;
For food He will not see you perishe,
But will you feede foster and cherishe ;
Take wel in worth that He hath sent

Grace after meat.

Now that our bodies refreshed be,
And that of food is left some store,
Think ye then on the miserie
Of such as go from door to door,
And want what ye have had at will ;
Having not wherewith to sustain
Their hungry bodies for to fill,
But in the streets lye and complain.
Pity therefore their pain and grief,
And ease you them with some relief.

* * * * *

God save His Church, our King and Realm,
 God send us peace in Christ our Lord.
 Amen.

The following Graces are found in Liturgical Books of the Reign of Q. Elizabeth^f.

A Prayer to be said before meals.

All things depend upon Thy providence, O Lord, to receive at Thy hands due sustenance in time convenient. Thou givest to them, and they gather it. Thou openest Thy hand, and they are satisfied with all good things. O heavenly Father, Which art the fountain and full treasure of all goodness, we beseech Thee to shew Thy mercies upon us Thy children, and sanctify these gifts which we receive of Thy merciful liberality. Grant us grace to use them soberly and purely according to Thy blessed will, so that hereby we may acknowledge Thee to be the Author and Giver of all good things, and above all, that we

^f These Graces come from the end of an edition of Sternhold and Hopkins' Psalms by John Day, 1566, in the Library of the Rev. T. Lathbury, Bath.

They are reproduced in the Book of Liturgies and occasional Forms of Prayer set forth in the reign of Queen Elizabeth. Parker Society, Vol. XXVII. pp. 260—263, and also in the works of John Knox, collected and edited by David Laing. Wodrow Society, Vol. VI. pp. 348—350.

may remember continually to seek the spiritual food of Thy Word, wherewith our souls may be nourished everlastingly, through our Saviour Christ; Who is the true bread of life which came down from Heaven, of Whom whosoever eateth shall live for ever, and reign with Him in glory, world without end. So be it.

A Thanksgiving to be said after meals.

Let all nations magnify the Lord, let all people rejoice in praising and extolling His great mercies. For His fatherly kindness is plentifully shewed forth upon us, and the truth of His promise endureth for ever. We render thanks to Thee, O Lord God, for the manifold benefits which we continually receive at Thy bountiful hand, not only for that it hath pleased Thee to feed us in the present life, giving us all things necessary for the same, but especially because Thou hast of Thy free mercies fashioned us anew unto an assured hope of a far better life, the which Thou hast declared unto us by Thy holy Gospel. Therefore we humbly beseech Thee, O heavenly Father, that Thou wilt not suffer our affections to be so entangled, or rooted in these earthly and corruptible things, but that we may always have our minds directed on high, continually watching for

the coming of our Lord and Saviour Jesus Christ, what time He shall appear for our full redemption ; to Whom with Thee and the Holy Ghost be all honour and glory for ever and ever. So be it.

A thanksgiving before meat.

Eternal and everliving God, Father of our Lord Jesus Christ, Who of Thy singular love, which Thou bearest to mankind, has appointed to his sustenance, not only the fruits of the earth, but also the fowls of the air, the beasts of the field, and fishes of the sea, and hast commanded Thy benefits to be received as from Thy hands with thanksgiving, assuring Thy children by the mouth of Thy Apostle, that to the clean all things are clean, as the creatures which be sanctified by Thy word and by prayer ; grant unto us so moderately to use these Thy gifts present, that, the bodies being refreshed, our souls may be more able to proceed in all good works, to the praise of Thy holy name, through Jesus Christ our Lord. So be it. Our Father, &c.

A Thanksgiving after meat.

Glory, praise and honour be to Thee, most merciful and omnipotent Father, Who of Thine infinite goodness hast created man in Thine own image and similitude : Who also hast fed and

daily feedest of Thy most bountiful hand all living creatures : grant unto us, that as Thou hast nourished these our mortal bodies with corporal food, so Thou wouldest replenish our souls with the perfect knowledge of the lively word of Thy beloved Son Jesus, to Whom be praise, glory, and honour for ever. So be it.

Grace after meat.

The God of all glory and peace, Who hath created, redeemed, and presently fed us, be blessed for ever and ever. Amen.

Among *Elizabethan Graces* § the following metrical forms may well be included.

Grace before meate.

God blesse our meate,
God guide our waies,
God give us grace
Our Lord to please.

Lorde longe p'serve in peace and health
Our gracious queene Elizabeth.

§ The writer of these Elizabethan graces was one George Bellin, who seems to have been an ironmonger in the Cathedral City of Exeter. At the end is written.

Finis, Deo Gracias,)
per me, Geo. Bellin. } 1565.

Collected by Dr. Grosart from the Harl. MS. No. 1937, Brit. Mus. First published in the Sunday at Home for 1890, and reprinted here by permission.

A thanks-giveinge before meate.

Blesse these thy geiftes most gracious God,
Frome whom all goodnes springes ;
Make cleane our harts and feede our soules
With good and joyfull things.

Forgeve all past, in us renewe
Thy love and holy fear ;
That bouth from wicked deedes and thoughtes
Our conscience may be cleare.

A thankfull harte in vs renewe
Accordinge to Thy will ;
Above our strenght Lord tempte vs not,
But save vs from all yll. Amen.

Before meate.

Allmightie God, Eternall kinge
W^{ch} madest heavens and ev'ry thinge ;
Graunte vnto vs that present be,
To taste the foade that heire we see.

Grace after meate.

Now we have hade bouth meate and drinke,
Our bodies to sustayne ;
Let vs remember helplesse folke,
Whom neede doth cause to plaine.

And like as God is mercifull
To us givinge such store ;
So let vs nowe be pittifull
In helping of the poore.
Then shall we fynde it true indeed
God will forsake vs never,
But helpe vs when we have most neede,
To Whom be praise for ever. Amen.

Grace before supper.

He that is kinge of glorye
And Lorde ouer all,
Bringe vs to the supper
Of life eternall.

Grace after supper.

O blessed God and most high kinge
That feedest vs euer more ;
Geve vs thy grace that we allwayes
May give thee thanks therefore. Amen.

Grace before meat.

O Lorde our God to thee we praye
To bless our food that thou dost sende ;
And make vs love thy lawes all waye
So that we maye our lives amende. Amen.

Grace after meate.

Let vs give thanks to God our lorde
That feedeth vs all waye ;
Beseeching Him that with His worde
Likewise be fed we maye. Amen.

Grace after supper.

Our dayes doe passe as this daie nowe
Is come vnto an end ;
But Gode's good grace shall never faile,
His children to defende.

As this our supper Christe hath bleste
In ioye to end the same ;
So we beseech our Father deere
In Jesus Christes name

That we maye be pertissipantes,
Whom He hath boughte so deere,
Of His great Supper where His face
Shall shine on vs most cleare.

When as the Lambe shall make His feaste
In heaven, where is such store,
Of which who tasteth once, no doute
Shall never hunger more.

To Thee be praise O God and Christe,
Thy little flocke defende ;
Preserve our queene, and come wth speede
Our troubles all to ende. Amen.

Grace before meate.

All ye heere now that presente be
Lift up your hartes to God wth me ;
Praise ye His name wth harte and mynde
For these His giftes which we heare fynde.

To feede our bodies He hath them sente,
Our wicked lives let vs repente ;
Desyringe Him our souls to feede
With heavenly foode w^{ch} we doe neede.

Amen.

Grace after meate.

Like as Thou haste allmightie Lorde
Refreshed vs vnworthy heare,
With meates made holye by Thy worde
So let Thy grace, O God, appeare

To make vs myndfull on the poore
W^{ch} live in woe and greate distresse,
And to be thankfull euer more

For these Thy geiftes and all goodness,
Which we confess procedes from Thee,
To whom be praise eternally. Amen.

L

Grace before meate.

Of Dives and Lazarus

The Scripture telleth plaine,
Howe Dives lived in wealth and ease
And Lazarus in great payne.

The Riche man he was clothed well
And fared of the beste,
But Lazarus for hunger greate
Could have but lettill reste.

But full of sores laye cryinge still
For some man to releeve hym,
With cromes that fell from Dives' table
Whereof no man did give hym.

Thus perished poore Lazarus,
And that for lacke of foode ;
And also the riche glotton died
For all his worldly good.

Therefore all ye that present be
Remember this thing well ;
That howe this man vnmercifull
Is buried nowe in hell.

From the w^{ch} fierye tormente greate
The Lorde vs all deliver;
And graunte we may be mercifull
While we live heare together.

Then shall we rayne wth Lazarus
Wth ioyes that be indurable;
Even by the bloude of Jesus Christe
For our health moste profitable.

Now therefore, Lorde, we Thee beseech
To make vs all consente,
To pittie those that have moste neede,
And alle our synnes repente. Amen.

The two next Graces are selected from a Book of Devotion without title-page, in which several metrical Graces are given, date c. 1580.

Grace to be said before and after meat.

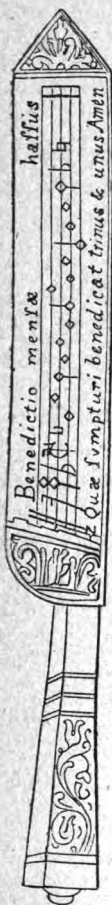
Man's life preserved is by food,
As God hath well decreed;
But on God's grace and holy Word
Our souls must daily feed.
Through want of food material,
The body soon doth pine;
So will the soul, if long it lack
The spiritual food divine.

To Thee be praise, O Father,
Which at this time hath sent,
Food for the body and the soul
Thy children to content.

Grace after meat.

To eat and drink doth small avail,
The world is all but vain ;
Except the Lord our hearts do guide,
Our pleasures are but pain.
Grant Thou, therefore, O Christ, that we
May all with one accord,
Not live to eat, but eat to live,
And live to praise the Lord.
The Church disperst, O God, preserve,
The King also defend,
And give us grace in Thee to live,
To die and make an end. Amen.

It will be seen that several of the foregoing metrical Graces are suggestive of and owe, no doubt in some cases, their origin to the hymns of Prudentius rather than to the prayers contained in the service books of Henry VIII. How far they were ever actually used before and after meals may perhaps be doubtful.



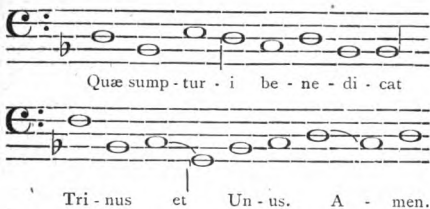
Belonging to the close of the sixteenth century is a knife with a "Benedictio mensæ" inscribed upon it.

It is amongst the curiosities preserved in the Museum at the Louvre in Paris. An engraving of the same has been reproduced by permission in the accompanying illustration ^h.

The Grace it will be seen is in an abbreviated form :—

May the Three in One bless what we are about to receive. Amen.

A musical setting has been provided for the words, showing that the "sung grace" was an institution of the time to which the knife may be referred, namely, the latter part of the sixteenth century. It seems that the music was intended to fit the words much as follows :—



^h The Engraving appeared in 'The Antiquary' (London, Elliot Stock) for Feb., 1893.

The two following Scotch Graces are by John Davidson, A.D. 1595¹:

Grace before meat.

Blis us, guid Lord, and thes thi creatures, quhilk the prepairest for our norishment, through Jesus Christ our Lord. Amen.

After meat.

Blissit be yow, O Lord, for this nurishment of our bodies at this tyme, and mekle mair for the continuall nurishment of our saullis by Christ crucifyit.

To Quhome, with the Father and the Holy Spreit, be praise and glory for ever.

God save the kirk and country, king, queine and prince. Amen.

In the reigns of JAMES I. and CHARLES I. and afterwards few Primers containing graces at meals seem to have been issued, but we have found the following additional Forms.

A Grace from the 'English Catechism Explained,' by John Mayer, A.D. 1622.

Before meat.

O Lord, bless unto our use Thy creatures at at this time provided for our sustenance, that

¹ Wodrow Miscellany, selected and edited by 'D. Laing. 1 vol. Edinb. 1844.

being preserved hereby and comforted, we may do Thee more laudable service unto Thy glory, Who art the author of all good, through Jesus Christ our Lord. Amen.

Graces from the 'Practice of Piety,' A.D. 1656 ^k.

Grace before meat.

O most gracious God and loving Father, Who feedest all things living which depend upon Thy divine providence, we beseech Thee sanctify these creatures which Thou hast ordained for us. Give them virtue to nourish our bodies in life and health, and give us grace to receive them soberly and thankfully, as from Thy hands; that so in the strength of these and other Thy blessings, we may walk in the uprightness of our hearts before Thy face to-day, and all the days of our lives, through Jesus Christ, our Lord and only Saviour. Amen.

Another Grace before meat.

O eternal God, in Whom we live and move and have our being, we beseech Thee to bless unto Thy servants these creatures, that in the strength of them we may live, to the setting forth of Thy praise and glory, through Jesus Christ, our Lord and only Saviour. Amen.

^k Several other Forms of Grace are to be found in Bp. Lewis Bayly's 'Practice of Piety,' 1656, pp. 308—312, whence the above are taken.

After meat.

Blessed be Thy holy name, O Lord our God, for these Thy benefits wherewith Thou hast at this time so plentifully refreshed our bodies. O Lord, vouchsafe likewise to feed our souls with the spiritual food of Thy holy Word and Spirit unto life everlasting. Forgive us our sins and unthankfulness, pass by our manifold infirmities, make us mindful of our last hour, and of the reckoning we are to make to Thee, and in the meanwhile grant unto us health, peace and truth in Jesus, Christ, our Lord and only Saviour. Amen.

After the reign of Elizabeth few examples of Graces have been observed in the authorized Liturgical books, but the following Graces which occur in the Primer or Catechism set forth agreeable to the Book of Common Prayer, authorized by the King's Majesty, 1670, perhaps should be noted.

Grace before meat.

Dust, earth, and ashes is our strength,
 Our glory frail and vain :
 From earth we come, to earth at length
 We shall return again.

To-day we feed on flesh of beasts,
Of fowls and divers fish :
To-morrow for the crawling worms,
Ourselves become a dish.
God's word doth plainly manifest,
Our frailty, what it is :
Let faith and prayer be the way
To bring us unto bliss. Amen.
The whole estate of Christ His Church,
Our noble King also,
God mightily preserve and keep
From force of every foe.

Grace before meat.

As to the sick all pleasant things
Have sharp and bitter taste,
So shall God's gifts be unto us,
If vainly them we wast.
Take heed therefore, saith Christ our Lord,
That surfeiting you shun,
Let not your hearts with banquetting
Be drown'd and overcom.
Receive his gifts with giving thanks,
And nature's weakness feed :
When we have done, remember those
Which want and stand in need.

So God shall bless and eke increase
Your basket and your store :
And give a life with Christ in Him
Which lives for evermore. Amen.

Graces from the King's Psalter containing
Psalms and Hymns, 1671¹.

Graces before and after meat.

Grace before meat.

Good Lord bless us, and these Thy good creatures to our use, which we are about to receive of Thy bounteous liberality, through Jesus Christ our Lord. Amen.

Grace after meat.

We thank Thee, O Lord, for all Thy benefits, both of this time and of our whole lives, make us thankful for all Thy mercies now and for evermore. Amen.

Grace before meat.

Lord be merciful unto us, and bless us ; sanctify these Thy good creatures to our use, and us unto

¹ The King's Psalter containing Psalms and Hymns, with easy and delightful directions to all learners, whether children, youths or others, for their better reading of the English tongue. Printed for S. S., and sold by Thomas Hartley at the Black Boy, behind S. Alban's Church in Woodstreet. 1671. A copy is in the Bodleian.

Thyself, through the merits of our Lord and Saviour Jesus Christ. Amen.

Grace after meat.

O Lord we thank Thee for the use of these Thy good creatures wherewith Thou hast been pleased to feed and refresh our weak and frail bodies; we beseech Thee likewise to refresh our souls with the bread of life, and that alone for Jesus Christ his sake, Who, though He dyed for us, liveth and reigneth world without end. Amen.

Grace before meat.

O Lord, bless us and this our store,
And make us thankful evermore.

Amen.

Grace after meat.

We praise Thy name, for Thou, O Lord,
In plenteous manner doth accord,
To help us both at bed and board,
By all the world be Thou ador'd.

Grace before meat.

O Lord, the merciful and good,
Bless and sanctify our food;
Grant they to us may wholesome be,
And make us thankful unto Thee. Amen.

Grace after meat.

O Lord, to Whom all praise is due,
Be worship, honor, glory too :
Preserve Thy Church, our king defend,
And grant us peace world without end.

Amen.

Graces by Robert Herrick (*ob.* 1674), who mentions the custom prevailing in his day that the youngest child should act as priest and chaplain to the family.

Grace for a child.

What God gives, and what we take,
'Tis a gift for Christ His sake :
Be the meal of beans and pease,
God be thank'd for those and these :
Have we flesh, or have we fish,
All are fragments from His dish.
He the Church save, and the king,
And our peace here, like a spring,
Make it ever flourishing.

Another grace for a child.

Here a little child I stand,
Heaving up my either hand.

Cold as puddochs^m though they be
Still I lift them up to Thee,
For a benison to fall
On our meat and on us all. Amen. Amen.

In 1699, Nathaniel Strong published the 8th Ed., much enlarged, of 'England's Perfect School-master.' From this come the following Graces:

Grace before meat.

Gracious God, we beseech Thee to pardon all our sins which make us unworthy of the least of all Thy mercies, and bless these Thy good creatures to our use: help us by Thy grace to improve all the mercies we receive from Thee to Thy Praise and Glory, for the sake of Jesus Christ our only Mediator and Advocate. Amen.

Grace after meat.

All praise and glory is due to Thee, O God, which dost load us continually with Thy mercies, and hast at this time plentifully fed our vile bodies: we beseech Thee to feed our souls with Thy precious Word, which is the Bread of Life, and make us truly thankful for all Thy mercies, for the sake of Jesus Christ our Lord. Amen.

^m i.e. toads.

Grace before meat.

Most Bountiful God, Who maintainest us and all the World, we thank Thee for our Life, Health, Peace and Food, and all the mercies given us in Christ : bless these Thy creatures to nourish our Bodies, and fit them for Thy Service : cause us to receive them soberly, and to serve Thee holily, cheerfully and diligently, devoting ourselves and all our Receivings to Thy Glory, through Jesus Christ our Lord and Saviour. Amen.

Grace after meat.

Merciful Father, we thank Thee for Christ and all the blessings which Thou hast given with Him, for Pardon, Grace and Peace, and the hopes of Life eternal, and all the means which tend thereto. We thank Thee for feeding our bodies at this time. O let us not turn Thy mercies into our sin, nor use them against ourselves and Thee, by gratifying any sinful desire ; but cause us to use them to the increase of our Love and Thankfulness and Obedience, and to relish and labour for the Food that perisheth not, but endureth to everlasting life, for Jesus Christ's sake. Amen.

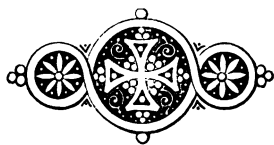
The two following Graces are taken from 'Private Devotions digested into six Litanies,' the 26th Ed. *London*, A.D. 1699.

Grace before meat.

Good Lord, pardon and forgive us all our sins, which make us unworthy of all Thy mercies; bless these Thy creatures to the use of our Bodies, bless our Bodies to the use of our Souls, and bless both our Bodies and Souls to Thy Service, for Christ His sake. Amen.

Grace after meat.

Thou, O God, which hast created us by Thy Power, preserved us by Thy Providence, redeemed us by Thy Blood, and at this time fed us by Thy good creatures, be Blessed and Praised now and evermore. Amen.





PART III.

Oxford and Cambridge College Graces.

“ALL the College Graces differ more or less, but all seem to contain traces of the old ground-work, the essentials of all service in the Western Church, a Psalm and a Lesson. The Lesson preceded by Kyrie, Lord’s Prayer and Benediction, Collect and Benediction. The Lesson, a Capitulum, is as a rule taken from the 1st Epistle of St. John.

“The parallel between the Sarum service of Benediction and the College Graces has been worked out in the case of Sidney Sussex College, Cambridge, to which the reader is referred.”

* From notes by Henry Bradshaw, sometime Librarian of the University Library, Cambridge, which passed into the possession of Dr. Hicks, formerly Librarian of Sidney Sussex College, and which are kindly made available for the present work.

Oxford College Graces.

UNIVERSITY COLLEGE.

Gratiarum Actio in Collegio magne aulæ Universitatis quotidie ante mensam dicenda.

Schol. Benedictus sit Deus in Donis Suis,

Resp. Et sanctus in omnibus operibus Suis.

Schol. Adjutorium nostrum in Nomine Domini,

Resp. Qui fecit cælum et terras.

Schol. Sit nomen Domini benedictum

Resp. Ab hoc tempore usque in sæcula.

Schol. Domine Deus, Resurrectio et Vita credentium, Qui semper es laudandus, tum in viventibus tum in defunctis, gratias Tibi agimus pro omnibus Fundatoribus, cæterisque Benefactoribus nostris, quorum beneficiis hic ad pietatem, et ad studia literarum alimur; Te rogantes ut nos, hisce Tuis donis ad Tuam gloriam recte utentes, una cum iis ad vitam immortalem perducamur, per Jesum Christum Dominum nostrum.

Deus det vivis gratiam^b; Ecclesiæ, Regi, Regnoque nostro, pacem et concordiam; et nobis peccatoribus vitam æternam. Amen.

BALLIOL COLLEGE.

After meat.

Schol. Benedictus est Deus in donis Suis,

Resp. Et sanctus in omnibus operibus Suis.

Schol. Adjutorium nostrum in nomine Domini est,

Resp. Qui fecit cælum et terras.

^b The break after "det vivis gratiam" is noteworthy. No doubt there followed the prayer for the dead, disused at the Reformation.

Schol. Sit nomen Domini benedictum,

Resp. Ab hoc tempore usque ad sæcula.

Schol. In memoria æterna erit justus,

Resp. Ab auditione mala nunquam timebit.

Schol. Justorum animæ in manibus Dei sunt,

Resp. Ne tangant eos instrumenta nequitiae.

Schol. Funde quæsumus, Domine Deus, in mentes nostras gratiam Tuam, ut Tuis hisce donis datis a Johanne Balliolo et Dervorguilla uxore, cæterisque omnibus Benefactoribus nostris, rite ad Tuam gloriam utentes, in vitam cœlestem una cum fidelibus omnibus resurgamus : per Jesus Christum Dominum nostrum. Amen.

Deus pro infinita Sua clementia Ecclesiæ unitatem et concordiam concedat, Regem conservet, pacemque huic Regno Populoque Christiano largiatur : per Jesum Christum Dominum nostrum. Amen.

MERTON COLLEGE.

Before meat.

Oculi omnium in Te respiciunt, Domine,

Tu das escam illis tempore opportuno.

Aperis manum Tuam, et imples omne animal benedictione Tua.

Benedicas nobis, Domine, omnibus bonis quæ de Tua beneficentia accepturi sumus.

Per Jesum Christum Dominum nostrum.

After meat.

Quod corpora nostra, Deus, cibo potuque abunde refecisti, agimus Tibi gratias, et Benignitati Tuæ quantum possumus maximas, simulque precamur ut animas nostras Verbo Spiri-

tuque Tuo deinceps pascas, ut mala omnia fugientes, ea quæ placitura sunt majestati Tuæ perfecte intelligamus, diligenterque meditemur, et ad ea præstanda toto impetu feramur. Per Jesum Christum Dominum nostrum.

EXETER COLLEGE.

Before meat.

Benedictus benedicat.

After meat.

Gratias Tibi agimus, omnipotens et æterne Deus, pro his atque omnibus beneficiis Tuis. Conserves quæsumus Ecclesiam Catholicam, Regnum Britannicum, Regem [Edwardum], totamque progeniem Regiam, desque nobis pacem in Christo æternam.

ORIEL COLLEGE.

Before meat.

Benedicte Deus, Qui pascis nos a juventute nostra et præbes cibum omni carni, reple gaudio et lætitia corda nostra ut nos affatim quod satis est habentes abundemus ad omne opus bonum, per Jesum Christum Dominum nostrum, Cui, Tecum et Spiritu Sancto, sit omnis honor, laus, et imperium, in sæcula sæculorum. Amen.

After meat.

Domine Deus, Resurrectio et Vita credentium, Qui semper es laudandus cum in viventibus tum in defunctis, agimus Tibi gratias pro Edvardo secundo, Fundatore nostro, pro Adamo de Brome, præcipuo Benefactore, cæterisque Benefactoribus nostris, quorum beneficiis hic ad pietatem et

ad studia bonarum literarum alimur ; rogantes ut nos, his donis Tuis recte utantes, ad Resurrectionis gloriam immortalem perducamur ; per Jesum Christum Dominum nostrum. Amen.

QUEEN'S COLLEGE.

Ante Prandium.

Benedic nobis, Domine Deus, et his donis quæ ex liberalitate Tua sumpturi sumus, per Jesus Christum Dominum nostrum. Amen.

Post Prandium.

Benedictus sit Deus in donis Suis.

Resp. Sanctus et in operibus Suis.

Adjutorium nostrum in nomine Domini.

Resp. Qui fecit cælum et terras.

Sit nomen Domini benedictum.

Resp. Nunc, usque et in sæcula.

Dignere, Domine Deus, largiri nobis omnibus, Te invocantibus, propter Nomen Tuum sanctum, vitam æternam. Amen.

Domine Deus, Resurrectio et Vita credentium, Qui semper es laudandus, tum in viventibus, tum in defunctis, agimus Tibi gratias pro fundatore nostro Roberto Eglesfield, cæterisque nostris benefactoribus, quorum beneficiis hic ad pietatem et literarum studia alimur : rogantes ut nos, his donis recte utentes in Nominis Tui gloriam, ad Resurrectionis gloriam perpetuam perducamur, per Jesum Christum Dominum nostrum. Amen.

Deus det vivis gratiam, defunctis requiem, ecclesiæ, regi, reginæ, regnoque nostro pacem et concordiam, et nobis peccatoribus vitam æternam. Amen.

ST. EDMUND HALL.

[*Grace before dinner same as at Queen's College.*]

After Dinner.

Agimus Tibi gratias, Deus et Pater, pro tot beneficiis, quæ nobis assidue et pro infinita Tua liberalitate largiris, per Jesum Christum Dominum nostrum. Amen.

Besides these Graces there are forms of words when the loving cup goes round at Gaudies. On great Church Festivals the words are, "Poculum Caritatis," at other Gaudies, "In memoriam absentium, in salutem præsentium^c."

NEW COLLEGE.

I. *Ante Prandium.*

Vers. Benedicite ;

Resp. Domino.

Vers. Oculi omnium spectant in Te, Domine !

Resp. Tu das iis escam in tempore opportuno, Tu aperis manum et imple omne animal benedictione Tua. Gloria Patri, etc.

Oratio. Benedic nobis, Domine Deus, et iis donis Tuis quæ de Tua largitate sumus sumpturi, per Jesum Christum Dominum nostrum.

Resp. Amen.

^c It is believed that these Graces are Benedictine in origin. The wording of the last sentence, "Deus det vivis gratiam et defunctis requiem," shews that they belong to pre-Reformation times.

Vers. Mensæ cœlestis participes nos facias, Rex æternæ gloriæ.

Resp. Amen.

2. *Post Prandium.*

Vers. Deus pacis et dilectionis maneat nobiscum semper ;
Tu autem, Domine, miserere nostri.

Resp. Deo gratias : laudate Eum omnes gentes, laudate Eum omnes populi Ejus, quoniam confirmata est supra nos misericordia Ejus, et veritas Domini manet in æternum.

Gloria Patri, etc.

Vers. Dispersit, et dedit pauperibus ;

Resp. Et justitia Ejus manet in sæculum sæculi.

Vers. Benedicam Domino in omni tempore ;

Resp. Et semper laus Ejus erit in ore meo.

Vers. In Domino gloriabitur anima mea ;

Resp. Audiant mansueti, et lætentur.

Vers. Magnificate Dominum mecum ;

Resp. Exaltemus Nomen Ejus, et Ipsum.

Vers. Sit Nomen Domini benedictum ;

Resp. Ex hoc nunc usque in sæculum.

Oratio. Agimus Tibi gratias, omnipotens Deus, pro his et universis beneficiis Tuis, quæ de Tua largitate accepimus, Qui vivis et regnas Deus in sæcula sæculorum.

Vers. In memoria æterna erit justus ;

Resp. Ab auditione mala non timebit.

Vers. Justorum animæ in manu Dei sunt ;

Resp. Neque tanget eos cruciatus.

Vers. Domine, salvum fac Regem nostrum ;

Resp. Et exaudi nos in die quocunque invocamus Te.

Vers. Domine, exaudi orationem meam ;

Resp. Et clamor meus ad Te veniat.

Oratio. Omnipotens et æterne Deus, Qui semper tam es laudandus pro defunctis quam orandus pro viventibus, agimus Tibi gratias pro Fundatore nostro Gulielmo de Wykeham, reliquisque quorum beneficiis hic ad pietatem et ad studia literarum alimur; rogantes ut nos, his donis Tuis ad Nominis Tui honorem recte utentes, ad resurrectionis Tuæ gloriam perducamur immortalem, per Jesum Christum Dominum nostrum. Amen.

3. *Ante Cœnam.*

Vers. Benedicite;

Resp. Domino.

Vers. Cœnam Sanctificet Qui nobis omnia præbet;
In nomine Patris, et Filii et Spiritus Sancti.

Resp. Amen.

4. *Post Cœnam.*

Vers. Benedictus sit Deus in donis Suis;

Resp. Et sanctus in omnibus operibus Suis.

Vers. Adjutorium nostrum est in nomine Domini;

Resp. Qui fecit cœlum et terram.

Vers. Sit nomen Domini benedictum;

Resp. Et hoc nunc usque in sæculum.

Oratio. Agimus Tibi gratias, etc. (ut post prandium).

5. *Ante Prandium.*

Benedic nobis Domine Deus! atque iis donis Tuis quæ de Tua largitate sumus sumpturi per Jesum Christum Dominum nostrum. Amen.

6. *Post Prandium.*

Vers. Benedictus sit Deus in donis Suis;

Resp. Et sanctus in omnibus operibus Ejus.

Vers. Adjutorium nostrum est in nomine Domini ;

Resp. Qui fecit cœlum et terram.

Vers. Sit nomen Domini benedictum ;

Resp. Ex hoc nunc usque in sæcula sæculorum. Amen.

Oratio. Agimus tibi gratias, omnipotens Deus, pro Fundatore nostro Gulielmo de Wykeham, reliquisque quorum beneficiis hic ad pietatem et ad studia literarum alimur, rogantes ut nos, his donis Tuis ad Nominis Tui honorem recte utentes, ad resurrectionis Tuæ gloriam perducamur immortalem, per Jesum Christum Dominum nostrum. Amen.

Fac Regem saluum Domine ;

Da pacem in diebus nostris ;

Et exaudi nos in die quocunque invocamus Te. Amen.

7. *Ante Prandium.*

Benedictus benedicat.

8. *Post Prandium.*

Benedicto benedicatur^d.

LINCOLN COLLEGE.

Before meat.

Benedicas nobis, quæsumus Te, et hisce creaturis in usum nostrum, ut illæ sanctificatæ sint et nobis salutares, ut nos inde corroborati magis apti reddamur ad omnia opera bona in laudem Tui Nominis æternam. Amen.

After meat.

Æterne Deus, bonorum omnium largitor, agimus Tibi gratias pro electione, redemptione, conservatione, præsen-

^d See Winchester College under 'School Graces.

tique hac refocillatione ; atque etiam pro Ricardo Fleming et Thoma Rotheram Fundatoribus nostris, cæterisque benefactoribus quos excitare dignatus es ad eximia bona nobis præparanda ; supplices Te orantes ut eorum beneficia, quæ ad sempiternam donatorum memoriam vigent, complures alios ad eandem pietatem æmulandam excitare possint, et eorum quotidie memores non indigni repefiamur hac tanta benedictione per Jesum Christum Dominum nostrum. Ecclesiam universam, Regem, totum hoc regnum Deus pro immensa Sua bonitate conservet protegat et defendat, fidem nostram adaugeat, peccata remittat, afflictis solatium afferat, et pacem in Christo nobis sempiternam reddat. Amen.

ALL SOULS COLLEGE.

Before Dinner.

Appositis et apponendis benedicat Deus, Pater Filius et Spiritus Sanctus.

After Dinner.

Benedicatur Deo, Patri Filio et Spiritui Sancto.

MAGDALEN COLLEGE.

In this College 'the grace' is a long one. It is not used in full, except on St. Mary Magdalen's Day, and on occasions of some very special kind. It is sung by the choir, a single voice taking the versicles and the final collect, the full choir the responses and the "Hymnus Eucharisticus."

This last is an addition, most probably of the seventeenth century. Its author is believed on good evidence to have been Dr. Thomas Smith, fellow in the reigns of Charles II. and James II. The music is of the time of Charles II., having been composed by Benjamin Rogers, then organist of the College. On ordinary days, at the present time, only the final collect is said.

Deus pacis et charitatis digneris quæsumus habitare nobiscum et Tu Domine miserere nostrum. Amen.

Laudant Te omnia opera Tua, Domine. Laudant Te omnes sancti Tui.

Laudate Dominum omnes gentes. Laudate Eum omnes populi Ejus.

Quoniam confirmata est supra nos misericordia Ejus et veritas Domini manet in æternum.

Gloria sit Patri et Filio et Spiritui Sancto.

Sicut erat in principio sic nunc est et erit in sæcula sæculorum.

Dispersit et dedit pauperibus.

Et justitia Ejus manet in sæculum sæculi et cornu Ejus exaltabitur in gloria.

Semper benedicam Domino.

Semper in ore meo laus Ejus.

Cantate Domino et benedicite Nomini Ejus.

Enunciate inter gentes gloriam Ejus et omnibus populis admirabilia Ejus.

Largire nobis, misericors Pater, miserrimis peccatoribus æternam vitam propter Nomen sanctum Tuum per Jesum Christum Dominum nostrum.

Hymnus Eucharisticus.*

Te Deum Patrem Colimus,
Te laudibus prosequimur,
Qui corpus cibo reficis,
Cœlesti mentem gratia.

Te adoremus, O Jesu,
Te, Fili unigenite,
Te, Qui non dedignatus es
Subire claustra Virginis.

Actus in crucem factus es
Irato Deo victima :
Per Te, Salvator unice,
Vitæ spes nobis rediit.

Tibi, æterne Spiritus,
Cujus afflatu peperit
Infantem Deum Maria
Æternum benedicimus.

Triune Deus, hominum
Salutis Auctor optime,
Immensum hoc mysterium
Ovante lingua canimus.

* This hymn is still sung on Magdalen Tower on the morning of May 1st. There are several translations of the *Hymnus Eucharisticus*, 'Te Deum Patrem Colimus,' extant. One was by the Rt. Rev. Bp. George Horne, 1795. Chandler's translation, 'Almighty Father, justly good,' is in his hymns of the Primitive Church, 1837. There is also a translation by the Rev. William Palmer, 'Father of all to Thee we raise,' in his short poems and Hymns, 1845, and one by Dean Burgon.

In memoria æterna erint justi
 Ab auditione mala non timebunt.
 Corpora eorum in pace sepulta sunt, et nomina
 eorum vivant a generatione in generationem.
 Sapientiam eorum narrabunt populi et laudes
 eorum enuntiabit Ecclesia.

Domine Deus, Resurrectio et Vita eorum qui in Te confidunt, Qui semper benedictus es in donis Tuis et sanctus in operibus, immortales gratias agimus Majestati Tuæ pro Gulielmo de Waynfleet, Fundatore nostro, et pro omnibus Benefactoribus nostris, amplissimisque beneficiis Tuis, quæ nobis per manus eorum tradidisti; Teque suppliciter obsecramus ut nos hisce donis Tuis recte utamur ad Nominis Tui honorem, et una cum sanctis Tuis æternæ gloriæ in cœlis participes fiamus, per Jesum Christum Dominum nostrum. Amen, Amen.

When the full "Grace" or the Collect are not sung or said the forms in use are:—

Before Dinner.

Benedictus benedicat per Jesum Christum Dominum nostrum.

After Dinner.

Benedicto benedicatur per Jesum Christum Dominum nostrum.

BRASENOSE COLLEGE.

Ante Prandium.

Said each night by the Bible Clerk.

Oculi omnium spectant in Te, Deus! Tu das illis escas tempore opportuno. Aperis manum Tuam et impleas omne

animal Tua benedictione. Mensæ cœlestis nos participes facias, Deus, Rex æternæ gloriæ.

Post Prandium.

Said only on Special Occasions by the Bible Clerk, ordinarily the form 'Benedicto benedicatur' is used.

Qui nos creavit, redemit et pavit, sit benedictus in æternum. Deus, exaudi orationem nostram. Agimus Tibi gratias, Pater cœlestis, pro Gulielmo Smith, episcopo, et Ricardo Sutton milite, Fundatoribus nostris; pro Alexandro Nowel et Jocosa Frankland, aliisque Benefactoribus nostris; humiliter Te precantes ut eorum numerum benignissime adaugeas. Ecclesiam Catholicam, et populum Christianum Custodi. Hæreses et errores omnes extirpa. Edwardum Regem nostrum et subditos ejus defende. Pacem da et conserva per Christum Dominum nostrum. Amen.

Ante Cœnam.

Omnipotens et sempiternus Deus, sine Quo nihil est dulce, nihil odoriferum, misericordiam Tuam humiliter imploramus, ut nos cœnamque nostram benedicas; ut corda nostra exhilaras; ut quæ suscepturi sumus alimenta, Tuo honori, Tuæque beneficentiæ accepta referamus; per Christum Dominum nostrum.

Post Cœnam.

Quod corpora nostra, Deus optime maxime, cibo potuque abunde refecisti, agimus Tibi gratias, quantas possumus maximas; simulque precamur, ut animas nostras Verbo et Spiritu deinde pascas; ut omnia mala fugiamus; ut quæ sint Tibi placitura perfecte intelligamus, diligenter meditemur, et ad ea præstanda toto impetu feramur per Christum Dominum nostrum.

CORPUS CHRISTI COLLEGE.

Before Dinner.

Nos miseri et egentes homines, pro hoc cibo quem ad corporis nostri alimonium sanctificatum es largitus ut eo recte utamur, Tibi, Deus omnipotens, Pater cœlestis, reverenter gratias agimus, simul obsecrantes ut cibum angelorum, panem verum cœlestem, Dei Verbum æternum Jesum Christum Dominum nostrum nobis impertiare, ut Eo mens nostra pascatur, et per carnem et sanguinem Ejus alamur, foreamur, et corroboremur.

After Dinner.

Infunde, quæsumus, Domine Deus, gratiam Tuam in mentes nostras; ut hisce donis Tuis, datis a Ricardo Fox Fundatore nostro, cæterisque Benefactoribus nostris, recte in Tuam gloriam utentes, una cum fidelibus defunctis in vitam cœlestem resurgamus, per Jesum Christum Dominum nostrum.

Deus pro infinita Sua clementia, ecclesiæ Suæ concordiam et unitatem concedat, Regem nostrum conservet, pacem regno universo populoque Christiano largiatur, per Jesum Christum Dominum nostrum.

CHRIST CHURCH.

Ante Cibum^f.

Nos miseri homines et egeni, pro cibis quos nobis ad corporis subsidium benigne es largitus, Tibi Deus omnipotens, Pater cœlestis, gratias reverenter agimus, simul obse-

^f These Graces are found in the Elizabethan Prayer-Book, used formerly at College Prayers.

crantes, ut iis sobrie, modeste et grate utamur. Insuper petimus, ut cibum angelorum, verum panem cœlestem, Verbum Dei æternum Dominum nostrum Jesum Christum, nobis impertiari; utque Illo mens nostra pascatur, et per carnem et sanguinem Ejus foveamur, alamur, et corroboremur. Amen.

Post cibum.

Omnipotens et misericors Deus, Qui donis Tuis nos exasti, effice ut quicquid per nos fieri aut prætermitti velis, diligenter observemus, mandata Tua universa prompto atque fideli obsequio obeuntes, per Jesum Christum Dominum nostrum. Amen.

Antiphon. Domine, Salvum fac Regem.

Resp. Et exaudi nos, quando invocamus Te.

Deus in Cujus manu sunt corda regum; Qui es humilium consolator, fidelium fortitudo, protector omnium in Te sperantium, da Regi nostro Edwardo populoque Christiano ut Te Regem regum, et dominantium Dominum agnoscant semper et venerentur, et post hanc vitam regni Tui æterni fiant participes; per Jesum Christum Dominum nostrum. Amen.

Deus, a Quo derivatur omnis munificentia et bonitas, debitas Tibi gratias agimus, quod felicitis memoriæ Regem Henricum ejus nominis octavum, ad Ecclesiam hanc fundandam animaveris; et rogamus pro sancta Tua misericordia, ut cum nos hoc tanto beneficio adjuti, ad laudem Tui Nominis profecerimus, una cum omnibus qui jam in Domino dormierunt, beatam resurrectionem, et æternæ felicitatis præmia consequamur, per Jesum Christum Dominum nostrum. Amen.

TRINITY COLLEGE.

Benedictus sit Deus in donis Suis :
Qui sanctus est in omnibus operibus Suis.

Adjutorium nostrum est in nomine Domini :
Qui fecit cœlum et terram.

Sit nomen Domini benedictum
Ut nunc est, sic in sæcula sæculorum.

Oremus.

Domine, Salvum fac Edwardum Regem nostrum,
Et exaudi nos, cum invocamus Te.

Domine Deus, Resurrectio et Vita credentium, Qui semper es laudandus cum in viventibus tum etiam in defunctis agimus Tibi gratias pro Thoma Pope, Milite, Fundatore nostro, et Elizabetha, consorte ejus, defunctis; ceterisque Benefactoribus nostris, quorum beneficiis hic ad pietatem et ad studia Literarum alimur—rogantes ut nos, his donis ad Tuam gloriam recte utentes, una cum illis ad resurrectionis gloriam immortalem perducamur, per Jesum Christum Dominum nostrum. Amen.

The above form of Grace is now used only once a year, on Trinity Monday.

The Grace used daily in Hall is as follows :—

Miserere nostri, Te quæsumus, Domine, tuisque donis quæ de Tua benignitate percepturi sumus benedicito per Jesum Christum Dominum nostrum. Amen.

ST. JOHN'S COLLEGE.

Before Meat.

Benedic, Domine, nos, et hæc Tua dona quæ de Tua largitate sumpturi sumus.

Pater noster ; et ne nos inducas sed libera ; quia Tuum est regnum, potentia, et gloria, in sæcula sæculorum. Amen.

After Meat.

Agimus Tibi gratias, omnipotens et sempiternus Deus, pro his et universis beneficiis ; dignare, Domine, misereri nostrum, et manere semper nobiscum, ut auxilio Spiritus Sancti, mandatis Tuis sedulo obsequamur, per Jesum Christum Dominum nostrum. Amen.

Agimus Tibi gratias, omnipotens et sempiternus Deus, pro Thoma White, milite, et Fundatore nostro defuncto, ac Avicia et Joanna uxoribus ejus, quorum beneficiis hic ad pietatem et ad studia literarum alimur, rogantes, ut nos, his donis ad Tuam gloriam recte utentes, una cum illis ad resurrectionis gloriam immortalem perducamur, per Christum Dominum nostrum. Amen.

Benedicamus Domino.

Deo gratias.

JESUS COLLEGE.

Precatio ante cibum sumendum.

Nos miseri et egentes homines pro cibo, quem ad alimentum corporis sanctificatum nobis es largitus, ut eo utamur grati Tibi Deus omnipotens, Pater cœlestis, gratias reverenter agimus ; simul obsecrantes ut cibum angelorum, verum panem cœlestem, Verbum Dei æternum, Dominum nostrum

Jesum Christum nobis impertiaris; ut Illo mens nostra pascatur et per carnem et sanguinem Ejus foveamur, alatur corroboremur. Amen.

Post cibum Precatio.

Quandoquidem nos, Domine, donis Tuis, omnipotens et misericors Deus, ex-satiasti, effice ut posthac quid per nos fieri aut secus velis diligenter observemus, atque illud animo sincero effectum præstemus, per Jesum Christum Dominum nostrum. Amen.

Vers. Domine salvum fac Regem.

Resp. Et exaudi nos in die qua invocavimus Te.

Deus, in Cujus manu sunt corda regum, Qui es humilium consolator et fidelium fortitudo et protector omnium in Te sperantium, da Regi nostro [. . . .] populoque Christiano triumphum virtutis Tuæ scienter excolere ut per Te semper reparentur ad gloriam, per Christum Dominum nostrum. Amen.

WADHAM COLLEGE.

Before Meat.

Clericus. Benedictus sit Deus in donis Suis,

Resp. Sanctus in omnibus operibus Suis.

Cler. Adjutorium nostrum in nomine Domini :

Resp. Qui fecit cælum et terras.

Cler. Sit nomen Dei benedictum.

Resp. Ex hoc usque in sæcula sæculorum.

Cler. Domine, fac salvum Edwardum regem.

Resp. Exaudi nos cum invocemus Te.

Cler. Domine Deus, Vita et Resurrectio credentium, Qui semper es laudandus, tum in viventibus tum in defunctis, agimus Tibi gratias pro Nicolao Wadhamo armigero et pro

Dorothea uxore ejus, Fundatoribus nostris defunctis, aliisque Benefactoribus nostris, quorum beneficiis hic ad pietatem et studium literarum alimur; rogantes ut nos, his Tuis donis recte utentes, una cum illis ad resurrectionis gloriam perducamur; per Jesum Christum Dominum nostrum.

PEMBROKE COLLEGE.

Before Dinner &.

Pro hoc cibo, quem ad alimonium corporis nostri sanctificatum es largitus, nos Tibi Pater omnipotens reverenter gratias agimus simul obsecrantes ut cibum angelorum, panem verum cœlestem, Dei Verbum æternum Jesum Christum Dominum nostrum nobis impertiare, ut Eo meus nostra pascatur, et per carnem et sanguinem Ejus alamur, foveamur, corroboremur.

After Dinner.

Gratias Tibi agimus, Deus misericors, pro acceptis a Tua bonitate alimentis; enixe comprecantes ut serenissimum nostrum Regem Edwardum, totam regiam familiam, populumque Tuum universum tuta in pace semper custodias.

In the original Statutes of Pembroke College

* The Grace before meat is almost identical with that used at C.C.C.; Ch. Ch.; and Worcester, and of recent introduction. The Grace after meat was composed by the celebrated Camden, the historian, when he was a student of Broadgates' Hall. He is said to have drawn up the "benedictiones sive precatiunculæ mensales," for the Hall or College. If he composed a Grace to be used before meat, it has been lost through disuse or lapse of time.

It is interesting to note that Dr. Johnson said he could repeat this Grace in his old age.

we find the following directions with regard to 'grace'—

"Grace is to be said in Latin before and after meat, and about the middle of dinner and supper a chapter or convenient portion of Holy Scripture is to be read aloud in Latin. All are to sit modestly, becomingly, with their caps on their heads, according to their condition, reverently and silently during this reading. The meals are to be in accordance with the statutes of the realm, and the ordinances of the Church of England'—i.e. as regards feast and fast ^h."

WORCESTER COLLEGE.

Ante cibum.

Nos miseri homines et egeni, pro cibis quos nobis ad corporis subsidium benigne es largitus, Tibi Deus omnipotens, Pater cœlestis, gratias reverenter agimus; simul obsecrantes, ut iis sobrie, modeste atque grate utamur. Insuper petimus, ut cibum angelorum, verum panem cœlestem, Verbum Dei æternum, Dominum nostrum Jesum Christum, nobis impertiaris; utque Illo mens nostra pascatur, et per carnem et sanguinem Ejus foveamur, alamur, et corroboremur. Amen.

Post cibum.

Omnipotens et misericors Deus, Qui donis Tuis nos exsatiasti, effice ut quicquid per nos fieri aut prætermitti velis,

^h Hist. of Pemb. Coll. by Rev. D. Maclean, p. 186.

diligenter observemus, mandata Tua universa prompto atque fideli obsequio obeuntes, per Jesum Christum Dominum nostrum. Amen.

Antiph. Domine, salvum fac Regem.

Resp. Et exaudi nos quando invocamus Te.

Agimus Tibi gratias, omnipotens et sempiternus Deus, pro Thoma Cookesio, baronetto, Fundatore nostro, cujus beneficio hic ad pietatem, studiumque literarum alimur : simul rogantes ut, his donis ad Tuam gloriam recte utentes, una cum eo ad resurrectionis gloriam immortalem perducamur, per Jesum Christum Dominum nostrum. Amen.

Cambridge College Graces.

PETERHOUSE.

DOMUS DIVINI PETRI IN CANTABRIGIÂ.

Ante Cœnam.

Benedic nos, Domine, et dona Tua quæ de Tua largitate sumus sumpturi, et concede ut illis salubriter nutriti Tibi debitum obsequium præstare valeamus per Christum Iesum Dominum nostrum. Amen.

Deus est caritas, et qui manet in caritate in Deo manet et Deus in eo. Sit Deus in nobis et nos maneamus in Ipso.

There is no Grace for Full Hall after meat.

For the Fellows' table the Grace is simply "Benedictus benedicat," and after dinner, "Benedicto benedicatur."

CLARE COLLEGE.

Before meat.

Oculi omnium in Te sperant, Domine; Tu das iis escam eorum in tempore opportuno: aperis Tu manum Tuam, et imples omne animal benedictione Tua: sanctifica nos quæsumus, Domine, per verbum et orationem, istisque Tuis donis quæ de Tua bonitate sumus accepturi benedicito per Christum Dominum nostrum. Amen.

After meat.

Tibi laus, Tibi honos, Tibi gloria in sæcula sempiterna O beata et gloriosa Trinitas: sit nomen Domini benedictum. Gratias Tibi agimus, omnipotens et sempiternæ Deus, Qui Tua ineffabili potentia condidisti omnia, Tua inscrutabili sapientia gubernas universa, Tua inexhausta bonitate cuncta pascis et vegetas. Laudamus Te, benignissime Pater, pro illustrissima domina Elizabetha de Clare fundatrice nostra cæterisque benefactoribus nostris quorum beneficiis hic ad pietatem et studia literarum alimur; supplicantes Tibi ut hisce Tuis donis recte in hoc sæculo ad Tuam gloriam utentes Te una cum fidelibus in futuro feliciter perfruamur per Christum Dominum nostrum.

Deus pro infinita Sua clementia ecclesiæ Suæ concordiam et unitatem concedat: regem nostrum regiamque prosapiam conservet: pacem universo regno atque omnibus Christianis elargiatur per Christum Dominum nostrum. Amen.

PEMBROKE COLLEGE.

Before meat.

Quidquid nobis appositum est aut quidquid apponetur

benedicat Deus in usum nostrum per Jesum Christum Dominum nostrum. Amen.

After meat.

Laus Deo.

GONVILLE AND CAIUS COLLEGE.

Before meat.

Benedic, Domine, nobis, et donis Tuis quæ ex largitate Tua sumus sumpturi, et concede ut ab iis salubriter enutriti Tibi debitum obsequium præstare valeamus per Jesum Christum Dominum nostrum:—Mensæ coelestis nos participes facias, Rex æternæ gloriæ.

After meat.

Agimus Tibi gratias, omnipotens Deus, pro omnibus beneficiis Tuis, pro Fundatoribus nostris Edmundo Gonville, Gulielmo Bateman, et pro omnibus Benefactoribus nostris, Qui vivis et regnas Deus per omnia sæcula. Deus ecclesiæ Suæ concordiam et unitatem concedat, [Edwardum] Regem nostrum regiamque prosapiam conservet, et pacem regno universo atque omnibus Christianis largiatur.

TRINITY HALL.

Before meat.

Quicquid appositum est aut apponetur Christus benedicere dignetur in nomine Patris et Filii et Spiritus Sancti.

After meat.

Benedicamus Domino.

Resp. Deo gratias.

OXFORD AND CAMBRIDGE COLLEGE GRACES. 185

Agimus Tibi gratias, omnipotens et sempiternæ Deus pro
omnibus Tuis beneficiis Qui vivis et regnas Deus per omnia
in sæcula sæculorum.

These Graces were printed in the year 1739.
The following Grace by Dr. Busby was ordered
to be used in 1572, but it has not been employed
certainly for the last century.

Benedicam Dominum in omni tempore,
Semper laus Ejus in ore meo.
In Deo laudabitur anima mea :
Audiant mansueti et lætentur.
Magnificate Dominum mecum,
Exaltemus nomen Ejus in idipsum
Exquisivi Dominum et exaudivit me,
Et omnibus tribulationibus eripuit me.
Accedite ad Eum et illuminamini,
Et facies vestræ non confundentur.
Qui facit Angelos Suos Spiritus,
Et ministros Suos ignem urentem,
Domine exaudi orationem meam
Et clamor meus ad Te veniat.

Oremus.

Familiam Tuam quæsumus, Domine, continua pietate
custodi, ut ab omnibus iniquitatibus, Te protegente, sit
libera et in bonis actionibus Tuo nomini sit devota per
Christum Dominum nostrum. Amen.

CORPUS CHRISTI COLLEGE.

Before meat.

Mensæ cœlestis participes nos faciat Rex gloriæ æternæ. Benedic, Domine, nobis et donis Tuis, quæ de Tua largitate sumus sumpturi; et concede ut iis salubriter nutriti Tibi debitum obsequium præstare valeamus per Iesum Christum Dominum nostrum.

*The prefatory prayer 'Mensæ Cœlestis,' etc.,
is used on Sundays and high Days.*

After meat.

Laus Deo per Iesum Christum Dominum nostrum.

KING'S COLLEGE.

Ante prandium.

Vers. Benedicite.

Resp. Dominus.

Psal. Omnium oculi sperant in Te, Domine :

Resp. Et Tu das escam illorum in tempore.

Vers. Aperi manum Tuam :

Resp. Et imple omne animal benedictione.

Vers. Gloria Patri et Filio et Spiritui Sancto :

Resp. Sicut erat in principio et nunc et in sæcula sæculorum. Amen.

Benedic Domine nobis et his donis Tuis quæ de Tua gratia et munificentia jam sumpturi.

Lectio. Deus charitas est : qui manet in charitate in Deo manet et Deus in eo. Sit Deus in nobis et nos maneamus in Ipso.

Post prandium.

Infunde quæsumus, Domine Deus, gratiam Tuam in mentes nostras, ut his donis datis ab Henrico Sexto Rege Fundatore nostro recte ad Tuam gloriam utentis una tandem cum fidelibus defunctis omnibus ad coelestem vitam resurgamus, per Christum Dominum nostrum. Amen.

Kyrie eleison. Christe eleison. Kyrie eleison.

Tunc cantetur a choro aliqua Antiphona ad placitum Vice-præpositi, quæ magis tempori conveniat. Qua finita dicatur:

Christus, Mariæ filius, sit nobis clemens et propitius; gubernet Suam Ecclesiam; conservet Regem et regnum; et nos tueatur in Christiana pace. Amen.

These Graces are only used in full on Founder's Day. On ordinary days there is no grace after meat.

QUEEN'S COLLEGE.

Before meat.

Benedic, Domine, nos et dona Tua, quæ de largitate Tuæ sumus sumpturi, et concede ut illis salubriter nutriti Tibi debitum obsequium præstare valeamus per Iesum Christum Dominum nostrum. Amen.

After meat.

There is a long Latin Grace for use after meat, but the form commonly said is:—

‘For these and all His mercies God’s Holy Name be blessed and praised, for our Foun-

dresses and Benefactors . . . God preserve our Church and Queen.'

ST. CATHERINE'S COLLEGE.

Ante cibum.

Oculi omnium aspiciunt et in Te sperant Domine. Tu das iis escam illorum tempore opportuno. Aperis Tu manum et imples omne animal benedictione Tua. Benedic nobis, Domine, et omnibus donis Tuis, quæ ex larga liberalitate Tua sumpturi sumus per Dominum nostrum Jesum Christum. Amen.

Post cibum.

Benedictus sit Dominus in donis Suis. Adjutorium nostrum in nomine Domini, Qui fecit cælum et terram. Sit nomen Domini benedictum.

Agimus Tibi gratias, omnipotens Deus, pro Fundatore cæterisque Benefactoribus nostris, et pro universis beneficiis Tuis, Qui vivis et regnas Deus in sæcula sæculorum. Amen.

Deus conservet Ecclesiam, Regem, Principes, Regnum, Veritatem et Pacem.

JESUS COLLEGE.

Before meat.

Oculi omnium in Te aspiciunt et in Te sperant, Deus. Tu das illis escam tempore opportuno. Aperis Tu manum et imples omne animal benedictione Tua. Benedic nobis, Domine, et omnibus donis Tuis, quæ ex larga liberalitate Tua sumpturi sumus per Jesum Christum Dominum nostrum.

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Deus est caritas, qui manet in caritate manet in Deo, et Deus in illo. Sit Deus in nobis, et nos maneamus in Illo.

No Grace after dinner is used for the Undergraduates, nor is any fixed form used when the Fellows rise from dinner on ordinary occasions. But one recognized 'grace after meat' is heard twice a year, at the conclusion of two dinners called the "Audit Dinner" and the "Rustat Audit Dinner." It is usually read by the Dean, and runs thus:—

"Deus pacis et dilectionis semper maneat nobiscum. Tu autem, Domine, miserere nostrum. Agimus Tibi gratias pro omnibus Tuis beneficiis, Qui vivis et regnas Deus per omnia sæcula sæculorum.

Deus conservet ecclesiam, regem, regnum, senatum et pacem."

CHRIST'S COLLEGE.

Ante prandium.

Oculi omnium in Te sperant Domine, *Psal.* cxlv., vv. 15, 16.

Et Tu das escam illis in tempore Suo.

Aperis Tu manum Tuam,

Et imples omne animal benedictione.

Quicquid appositum est, aut apponentur, felix et sanctum esse jubeat, Qui Sua bonitate pascit universa.

Pater noster Qui es in coelis, sanctificetur nomen Tuum; adveniat regnum Tuum: fiat voluntas Tua, sicut in cœlo

sic etiam in terra: Panem nostrum quotidianum da nobis hodie, et remitte nobis debita nostra, sicut et nos remittimus debitoribus nostris: et ne nos inducas in tentationem, sed libera nos a malo: quia Tuum est regnum, potentia, et gloria in secula seculorum. Amen.

Post prandium.

Tibi laus, Tibi gloria, Tibi gratiarum actio, in sempiterna secula, O benignissime Deus. Benedicamus Patri et Filio, cum Spiritu Sancto. *Apocal. vii. 12.*

Laudamus et super-exaltamus in secula. *Dan. 3.*

Gratias agimus Domino pro fundatoribus et benefactoribus nostris.

Benedictus in illis sit Deus noster, Qui creavit coelum et terram. *Psal. cxv. 15.*

Domine Sancte, Pater omnipotens et æterne Deus, Qui tam benigne et liberaliter hoc tempore pascere nos dignatus es; largire nobis, ut Tibi semper, pro Tua in nos bonitate, ex animo gratias agimus, vitam honeste et pie transigamus; et studia ea sectemur, quæ Tuam gloriam illustrare, et Ecclesiæ adjumento esse possint per Christum Dominum nostrum.

Deus pro Sua infinita clementia, Ecclesiæ Suæ concordiam et unitate concedat, Regem nostrum [Edwardum], Reginam sobolemque regiam conservet et pacem universo Regno, et omnibus Christianis largiatur.

Ante cœnam.

Omnia ad Te spectant Domine, *Psal. civ. vv. 27, 28.*

Ut Tu des illis escam in tempore;

Dante Te illis, colligunt;

Aperiente Te manum Tuam, omnia implentur bonitate.

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Exhilarator omnium Christe, sine Quo nihil suave, nihil jucundum est; benedic, quæsumus, cibo et potui servorum tuorum, quæ jam ad alimoniam corporis apparavisti: et concede, ut istis muneribus Tuis ad laudem Tuam utamur, gratisque animis fruamur; utque quemadmodum corpus nostrum cibis corporalibus fovetur, ita meus nostra spiritali verbi Tui nutrimento pascatur, per Te Dominum nostrum. Nos et cœnam nostram, benedicere et sanctificare dignetur Is, Qui verbo Suo res creavit universas.

Post cœnam.

Benedictus Deus in donis Suis, et sanctus in operibus Suis.

Psal. cxlv. 17.

Sit nomen Domini benedictum, et nunc et in sæculum.

Psal. cxiii. 2.

Benedic anima mea Domino.

Et omnia quæ intra me sunt sancto nomini Ejus.

Clementissime Pater, Qui non nostris meritis, sed Tua sola bonitate inductus, hac nocte, tam benigne et liberaliter reficere nos dignatus es; concede propitius, ut Tua gratia repleti, Te assidue colamus, laudes Tuas celebremus, et quæ Tibi sunt placita, dictis et factis exequamur, per Christum Dominum nostrum.

Deus pro Sua infinita clementia, etc.

ST. JOHN'S COLLEGE.

Ante prandium.

Oculi omnium in Te sperant, Domine, et Tu das illis cibum in tempore, aperis manum Tuam, et imples omne animal benedictione.

Benedic, Domine, nos et dona Tua, quæ de Tua largitate sumus sumpturi, et concede ut illis salubriter nutriti, Tibi debitum obsequium præstare valeamus per Jesum Christum Dominum nostrum.

Post prandium.

Infunde, quæsumus, Domine Deus, gratiam Tuam in mentes nostras, ut his donis datis a Margareta Fundatrice nostra aliisque Benefactoribus ad Tuam gloriam utamur: et cum omnibus qui in fide Christi decesserunt ad cœlestem vitam resurgamus, per Jesum Christum Dominum nostrum.

Deus pro Sua infinita clementia Ecclesiæ Suæ pacem et unitatem concedat, augustissimum Regem nostrum [Edwardum] conservet, et pacem universo Regno et omnibus Christianis largiatur.

MAGDALENE COLLEGE.

Before dinner.

Benedic, Domine, nobis et donis his Tuis, quæ de Tua largitate sumus jam sumpturi, etc.

An English Grace is used after dinner.

TRINITY COLLEGE, CAMBRIDGE.

Ante prandium, primum dicatur.

Oculi omnium in Te sperant, Domine,
Resp. Et Tu das escam illis in tempore.

Aperis Tu manum Tuam,
Resp. Et imples omne animal benedictione.

Gloria Patri, et Filio, et Spiritui Sancto ;

Resp. Sicut erat in principio, etc.

Κύριε ἐλέησον. Χρίστε ἐλέησον. Κύριε ἐλέησον.

Pater noster Qui es in cœlis, etc.

Mensæ cœlestis participes nos faciat Rex æternæ gloriæ.

Oremus. Benedic, Domine, nos et dona Tua, quæ de largitate Tua sumus sumpturi, et concede, ut illis salubriter nutriti Tibi debitum obsequium præstare valeamus, per Christum Dominum nostrum. Amen.

Gratiæ post prandium sint hæ quæ sequuntur.

Tibi laus, Tibi gloria, Tibi gratiarum actio in sempiterna sæcula, O beata Trinitas.

Benedicamus Patrem et Filium cum Spiritu Sancto,

Resp. Laudemus et superexaltemus Eum in secula.

Benedictus es, Domine, in firmamento cœli,

Resp. Laudabilis et gloriosus et superexaltatus in secula.

Magnificate Dominum mecum.

Resp. Et exaltemus nomen Ejus in idipsum.

Domine, exaudi orationem meam,

Resp. Et clamor meus ad Te veniat.

Oremus. Domine, Sancte Pater, omnipotens æterne Deus, Qui tam benigne hoc tempore nos pascere dignatus es, largire nobis, ut et Tibi semper pro Tua in nos bonitate ex animo gratias agamus, vitam honeste ac pie transigamus, et studia ea sectemur quæ Tuam gloriam illustrare, et Ecclesiæ Tuæ adjumento esse possint, per Christum Dominum nostrum. Amen.

Infunde quæsumus, Domine Deus, gratiam Tuam in mentes nostras, ut his donis datis ab Henrico Octavo Fundatore nostro, Regina Maria, Edwardo Tertio, et Henrico de Stanton, aliisque Benefactoribus nostris, recte ad tuam gloriam utentes, una cum illis qui in fide Christi decesserunt ad cœlestem vitam resurgamus per Christum Dominum nostrum. Amen.

Deus pro Sua infinita clementia Ecclesiæ Suæ concordiam et unitatem concedat, Regem et Reginam nostram conservet, et pacem Regno universo et omnibus Christianis largiatur. Amen.

These Graces, which are given as part of the Elizabethan Statutes, have during the last few years been relegated to feast-days, and instead 'Benedictus benedicat' and 'Benedicto benedicatur' is said before and after dinner. The signal for grace after dinner at Trinity is the placing on the table a great Silver Rose water-dish, empty on ordinary days, filled with diluted water on feast-days¹.

EMMANUEL COLLEGE.

Form of Grace used on ordinary occasions.

Oratio ante cibum.

Oculi omnium in Te sperant, Domine :

Et Tu das escam illorum in tempore opportuno ;

Aperis Tu manum Tuam,

Et imples omne animal benedictione.

¹ From notes kindly supplied by Dr. Sinker, Librarian, Trinity College, Cambridge.

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Benedic, Domine, nos et dona Tua quæ de Tua largitate sumus sumpturi, per Christum Dominum nostrum. Amen.

Gratiarum actio post cibum.

Confiteantur Tibi, Domine, omnia opera Tua
Et Sancti Tui benedicant Te.

Agimus Tibi gratias, omnipotens Deus, pro universis beneficiis Tuis, Qui vivis et regnas per omnia sæcula sæculorum. Amen.

Form of Grace used at College Feasts.

Ante cibum.

Oculi omnium ad Te respiciunt Domine: Tu das iis escam suam in tempore opportuno: aperis Tu manum et imples omne animal benedictione Tua; sanctifica nos et nostra, istisque Donis quæ de Tua bonitate sumus percepturi, benedicito, per Christum Dominum nostrum.

Post cibum.

Tibi laus, Tibi honos, Tibi gloria in omnia secula, O beate et sempiternus Deus.

Laudamus Te, benignissime Pater, pro honoratissimo Fundatore nostro et Benefactoribus nostris, quorum beneficiis hic ad pietatem et studia literarum alimur, orantes Te, ut hisce donis recte ad Tuam gloriam utentes in hoc seculo, Tecum in futuro illud Regnum possideamus quod promisisti et præparasti vere diligentibus Te, per Christum Dominum nostrum.

Deus pro infinita Sua Clementia Ecclesiæ Suæ unitatem concedat: Augustissimum Regem nostrum Edwardum conservet: et Pacem universo Regno, et omnibus Christianis largiatur. Amen.

SIDNEY SUSSEX COLLEGE.

The Sidney Grace retains nothing but the Psalm and the Benediction Collect, but it is still interesting. In the after dinner form the Sidney Grace retains only the Capitulum, and the Collect; and the Capitulum of the original has been misunderstood, and so turned into a mixed Thanksgiving and Collect.

Ante Prandium.

Oculi omnium ad Te spectant, Domine; Tu das eis escam eorum in tempore opportuno. Aperis Tu manum Tuam, et imples omne animal benedictione Tua.

Santifica nos, quæsumus, per verbum et orationem: istisque Tuis donis, quæ de Tua largitate sumus percepturi, benedicito, per Jesum Christum Dominum nostrum.

Post Prandium.

Agimus Tibi gratias, omnipotens et æterne Deus, quia, ut Tua ineffabili potentia condidisti omnia, Tua inscrutabili sapientia gubernas universa, et inexhausta bonitate cuncta pascis, sic nos hoc tempore benigne et liberaliter reficere dignatus es. Largire nobis, quæsumus, Domine, filiis Tuis, ut Tecum aliquando cœleste illud regnum possideamus, quod promisisti et præparasti vere diligentibus Te per Jesum Christum Dominum nostrum.

Laudamus Te, benignissime Pater, pro nobilissima Fundatrice nostra Domina Francisca Sidney, Sussexiæ comitissa, pro Fundatoribus accessoriis et Benefactoribus nostris,

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quorum beneficiis hic ad pietatem et studia literarum alimur. Orantes Te, ut his Tuis donis recte ad Tuam gloriam utentes in hoc sæculo, Te una cum fidelibus in futuro feliciter perfruemur per Jesum Christum Dominum nostrum.

DOWNING COLLEGE.

Benedic, Domine, nos et dona Tua quæ de Tua largitate sumus sumpturi et concede ut illis salubriter nutriti Tibi debitum obsequium præstare valeamus per Dominum nostrum.

SELWYN COLLEGE.

Before meat.

Benedic, Domine, nobis et donis Tuis, quæ de Tua largitate sumus sumpturi, et concede ut iis numeribus Tuis ad laudem Tuam utamur gratisque animis fruamur per Jesum Christum Dominum nostrum. Amen.

After meat.

Benedicto benedicatur per Jesum Christum Dominum nostrum. Amen.

School Graces.

AS the result of enquiries directed to the authorities of a considerable number of our older public schools, it seems that in a majority of cases there is no Form of Grace in use peculiar to the school. There are, however, some exceptions to this rule—notably in the case of Eton College—where the Graces composed for the School in pre-Reformation times are still in use, at all events on Sunday; and where the original forms of Prayers and Graces drawn up for the use of the Scholars are preserved in the reprint of a tractate, dated Londini, 1686.

Forms of Grace peculiar to the Schools exist at Winchester, Westminster, Charterhouse, and Christ's Hospital. These, together with the Eton Graces, are given in full. Other Schools, with old foundations, such as King's School, Canterbury, employ pre-Reformation forms, but with nothing markedly distinctive about them. In the majority of Schools at the present day Grace is usually confined to the Benedictine form. "Benedicat Deus," and "Benedicatur Deo," or else a short modern Grace is said in English.

*Gratiarum actio in aula Collegii Regalis
apud Etonam.*

Ante Prandium.

Vers. Benedicite.

Resp. Domino.

Vers. Oculi omnium in Te sperant Domine,

Resp. Et Tu das escam illorum in tempore opportuno.

Vers. Aperis Tu manum Tuam,

Resp. Et imples omne animal benedictione Tua.

Vers. Gloria Patri, et Filio, et Spiritui Sancto,

Resp. Sicut erat in Principio et nunc et semper et in
sæcula sæculorum. Amen.

Vers. Oremus,

Kyrie eleison. Christe eleison. Kyrie eleison.

Pater noster : et ne nos : sed libera.

Mensæ cœlestis participes faciat nos Rex æternæ gloriæ.
Amen.

Benedic Domine nobis, et his donis Tuis, quæ de Tua
gratia et munificentia sumus jam sumpturi ; et concede ut
illis salubriter a Te nutriti, Tibi debitum obsequium præ-
stare valeamus, per Christum Dominum nostrum. Amen.

Deus charitas est, qui manet in charitate, in Deo manet
et Deus in eo.

Sit Deus in nobis, et nos maneamus in Ipso. Amen.

Post Prandium.

Vers. Tibi laus et gloria et gratiarum actio, O ter Sancta
Trinitas ; celebremus Patrem, Filium, et Spiritum Sanctum.

Resp. Laudemus, ac pleno ore et corde feramus nomen
Ejus in sæcula.

Vers. Benedictus es Tu Domine in firmamento cœlorum.

Resp. In sæcula sæculorum.

Vers. Vos exaltate Jehovam una mecum.

Resp. Exaltemus uno ore nomen Ejus.

Vers. Domine, Sancte Pater, omnipotens et sempiternus Deus, Qui tam benigne nos jam aluisti, fac, quæsumus, tum ut gratiam Tibi serio et semper habeamus, de benignitate Tua; tum ut vitam agentes sanctam et sobriam, animos excolamus iis disciplinis quæ Tibi sint honori et rei Christianæ adjumento, per Christum Dominum nostrum.

Resp. Amen.

Vers. In memoria æterna erit justus.

Resp. Ab auditu mali non timebit.

Vers. Justorum animæ in manu Dei sunt.

Resp. Nec attingat eos cruciatus.

Vers. Benedicamus Domino.

Resp. Deo gratias.

Vers. Infunde quæsumus, Domine Deus, gratiam Tuam in mentes nostras, ut his donis, datis ab Henrico sexto Rege fundatore nostro, ceterisque benefactoribus nostris, recte ad Tuam gloriam utentes, una tandem cum fidelibus defunctis omnibus ad cœlestem vitam resurgamus, per Christum Dominum nostrum.

Resp. Amen.

Vers. Deus pro Sua infinita clementia Ecclesiæ Suæ concordiam et unitatem concedat, Regem nostrum Edwardum, ut pupillam oculi Sui conservet, et pacem huic regno universo aliisque Christianis omnibus elargiatur per Christum Dominum nostrum.

Resp. Amen.

Ante Cœnam.

Vers. Benedicite.

Resp. Domino.

Vers. Nobis et cœnæ nostræ benedicere dignetur Is Qui verbo Suo res creavit universas et benedixit creatis, per Christum Dominum nostrum.

Resp. Amen.

Post Cœnam.

Vers. Benedictus est Deus in donis Suis,

Resp. Et Sanctus in omnibus operibus Suis.

Vers. Sit nomen Domini benedictum,

Resp. Et hoc nunc usque in sæcula.

Vers. Benedic anima mea Domino,

Resp. Et noli oblivisci remissiones ejus.

Vers. Qui ultro propitius est omnibus iniquitatibus tuis.

Resp. Qui sanat omnes infirmitates tuas,

Vers. Qui redimit ab interitu vitam tuam.

Resp. Qui coronat te misericordia et miserationibus.

Vers. Qui replet bonis desiderium tuum.

Resp. Renovabitur ut aquilæ juvenus tua.

Vers. Domine exaudi orationem meam,

Resp. Et clamor meus ad Te veniat.

Clementissime Pater, Qui non nostris meritis sed Tua sola bonitate adductus hac cœna nos tam liberaliter reficere dignatus es, concede propitius, ut Tua gratia repleti, Te assidue colamus, Tuas laudes celebremus, atque ea quæ Tibi grata sunt, dictis et factis exequamur, per Christum Dominum nostrum. Amen.

In memoria æterna erit justus, et ut supra.

Only the first of these two Forms of Grace is now in use, being sung in College Hall on Sundays. On week-days, the Captain of the School

says "Surgite!" "Benedicat Deus," before dinner :
and after dinner, "Benedicatur Deo," R. "Deo
Gratias."

WINCHESTER COLLEGE GRACES.

Ante Cibum.

Benedic nobis, Domine Deus ! atque iis donis Tuis, quæ
de Tua largitate sumus sumturi, per Jesum Christum, Dom-
inum nostrum. Amen.

Post Cibum.

Agimus Tibi gratias, Omnipotens Deus ! pro his et uni-
versis donis Tuis, quæ de Tua largitate accepimus, Qui vivis
et regnas, et es Deus in sæcula sæculorum. Amen.

Te de Profundis, summe Rex !

Jehovah ! supplex invoco,

Intende voci supplicis ;

Ad Te precantem suspice.

Delicta si peccantium

Severus observaveris,

Quis sustinebit impius ?

Piusve quis non deficit ?

At lenitas paterna Tibi ?

Hinc Te veremur filii ;

Te sustinemur unico,

A lucis orto sidere.

Fiduciam tantamque spem

In Te reponit Israel,

Tuo, Deus Qui sanguine

Peccata mundi diluisti.

Deo Patri sit gloria,
Ejusque soli Filio ;
Sanctissimo cum Spiritu,
In sæculorum sæcula.

Oratio.

Omnipotens et sempiternæ Deus ! Qui tam es laudandus pro defunctis, quam orandus pro viventibus ; agimus Tibi gratias pro Fundatore nostro Gulielmo de Wykeham, reliquisque quorum beneficiis hic ad pietatem et ad studia literarum alimur : rogantes, ut nos, his donis Tuis ad nominis Tui honorem recte utentes, ad resurrectionis Tuæ gloriam perducamur immortalem, per Jesum Christum, Dominum nostrum. Amen.

Gratiarum actio, tempore electionis.

Ante Cœvum.

Benedic nobis, Domine Deus, atque his donis Tuis quæ de Tua largitate sumus sumturi, per Jesum Christum Dominum nostrum. Amen.

Post Cibum.

Benedictus sit Deus in donis Suis,

Resp. Et sanctus in omnibus operibus Ejus.
Adjutorium nostrum est in nomine Domini.

Resp. Qui fecit cœlum et terram.
Sit nomen Domini benedictum.

Resp. Et hoc nunc usque in sæcula sæculorum. Amen.

Oratio.

Agimus Tibi gratias, Omnipotens Deus, pro Fundatore nostro Gulielmo de Wykeham, reliquisque quorum beneficiis hic ad pietatem et ad studia literarum alimur, rogantes

ut nos his donis Tuis ad nominis Tui honorem recte utentes,
ad resurrectionis Tuæ gloriam perducamur immortalem, per
Jesum Christum, Dominum nostrum. Amen.

Fac Regem saluum, Domine ; da pacem in diebus nostris,
et exaudi nos in die quocunque invocamus Te. Amen.

WESTMINSTER SCHOOL GRACES.

*De agendis Gratiis tempore Prandii et Cænæ, deque
legendis Bibliis.*

*Ante prandium et cœnam mensa, ut pietas jubet, sancte
et religiose consecrari debet ; ejus forma hæc sit : omnes
discipuli ex utroque latere aulæ, secundum inferiores mensas
ordine decenti stent, præter tres ante supremam mensam
stantes, e quibus unus hoc modo incipiat, et reliqui omnes
respondeant^a.*

Gratiæ ante Prandium.

Oculi omnium in Te spectant Domine,

Et Tu das illis escam in tempore.

Aperis Tu manum Tuam,

Et imples omne animal benedictione.

Gloria Patri et Filio, et Spiritui Sancto.

Sicut erat in principio et nunc et semper et in sæcula
sæculorum. Amen.

Kyrie eleyson, Christe eleyson, Kyrie eleyson.

Pater noster.

Mensæ cœlestis participes faciat nos Rex æternæ gloriæ.
Amen.

Oremus. Benedic Domine nobis et donis Tuis, quæ de
Tua largitate sumus sumpturi, et concede ut illis salubriter

^a These rules for Grace at Westminster School are to be found
amongst the Statutes of the Collegiate Church of St. Peter, West-
minster, given by Q. Elizabeth.

nutriti Tibi debitum obsequium præstare valeamus, per Christum Dominum nostrum. Amen.

Deinde omnes simul dicant :

Deus charitas est, qui manet in charitate in Deo manet, et Deus in eo ; sit Deus in nobis et nos maneamus in Ipso. Amen.

Quotidie prandii tempore legatur caput e Veteri Testamento ab aliquo discipulo ; Cænæ autem tempore caput e Novo Testamento. Decanus aut prodecanus librum Bibliorum assignabit legendum. Ludimagister e discipulis et lectores dabit, et eos qui gratias recitabunt. Nemo discipulorum post prandium aut cœnam ab aula discedat ante actas gratias. Idem ordo decentis status servetur a discipulis post qui ante prandium.

Gratiæ post Prandium.

Tibi laus, Tibi gloria, Tibi gratiarum actio in sempiterna sæcula, O Beata Trinitas. Amen.

Benedicamus Patrem et Filium cum Sancto Spiritu.

Laudemus et superexaltemus Eum in secula.

Benedictus es Domine in firmamento cœli.

Laudabilis et gloriosus et superexaltemus in sæcula.

Magnificate Dominum mecum,

Et exaltemus nomen Ejus in id ipsum.

Domine exaudi orationem meam,

Et clamor meus ad Te veniat.

Oremus. Domine, sancte Pater, omnipotens æterne Deus, Qui tam benigne hoc tempore nos pascare dignatus es, largire nobis ut et Tibi semper pro Tua in nos bonitate, ex animo gratias agamus, vitam honeste et pie transigamus, et studia ea sectemur, quæ Tuam gloriam illustrare et ecclesiæ

206 GRACE BEFORE AND AFTER MEALS.

Tuæ adjumento esse possint, per Christum Dominum nostrum. Amen.

In memoria æterna erit justus,
Ab auditu mali non timebit.
Justorum animæ in manu Dei sunt,
Nec attinget illas cruciatus.

Infunde quæsumus, Domine Deus, gratiam Tuam in mentes nostras ut his donis datis a Regina Elizabetha fundatrice nostra, aliisque benefactoribus nostris, recte ad Tuam gloriam utentes una cum fidelibus defunctis omnibus ad celestem vitam resurgamus per Jesum Christum Dominum nostrum. Amen.

Deus, pro Sua infinita clementia Ecclesiæ Suæ concordiam et unitatem concedat, regiam majestatem conservat, et pacem regno universo omnibusque Christianis largiatur. Amen.

Gratiæ ante Cœnam.

Benedicite,
Benedictus est Dominus.

Nos et cœnam nostram benedicere et santificare dignetur omnipotens Deus, Qui verbo Suo res creavit universas. Amen.

Gratiæ post Cœnam.

Benedictus Deus in bonis Suis,
Et sanctus in omnibus operibus Suis.
Sit nomen Domini benedictum
Ex hoc nunc usque in seculum.
Et omnia quæ intra me sunt nomini sancto Ejus.
Benedic anima mea Domino,
Et noli oblivisci omnes retributiones Ejus.

Qui propitiatur omnibus iniquitatibus tuis,
Qui sanat omnes infirmitates tuas,
Qui redimit ab interitu vitam tuam,
Qui coronat te misericordia et miserationibus,
Qui replet in bonis desiderium tuum.
Renovabitur ut aquilæ juvenus tua.
Domine, exaudi orationem meam,
Et clamor meus ad Te veniat.

Oremus. Clementissime Pater, Qui non nostris meritis sed Tua sola bonitate inductus hac cœna nos tam benigne ac liberaliter reficere dignatus es, concede propitius ut Tua gratia repleti Te assidue colamus, Tuas laudes celebramus, et quæ Tibi placita sint dictis et factis exequamur per Christum Dominum Nostrum. Amen.

In memoria æterna erit justus, *ut supra*.

The Grace before meat is now confined to '*oculi omnium*'—'*sæcula sæculorum. Amen.*' This is spoken by three King's Scholars of the 2nd year.

After meat the Headmaster (who calls '*benedicite*' before meat) calls '*benedicamus*,' and the Master of the King's Scholars says '*Benedicto benedicatur.*'

The *Amen* both before and after meat is said by the Headmaster only.

CHARTER HOUSE.

Sutton's Hospital Graces, on which the Graces at present in use at Charterhouse are based.

Before Dinner.

God, bless us and these Thy good creatures, which Thy bounteous liberality hath provided for us, and mercifully grant that we, by them being healthfully nourished, may be better enabled to perform all Duty and Service due unto Thy Divine Majesty, through Jesus Christ our Lord. Amen.

After Dinner.

We render unto Thee, O Lord, our most hearty Thanks and Praises, as for all Thy other Mercies, so for this present Refreshment of Thy good creatures; beseeching Thee to give us Grace, that from a Sense of Thy Goodness unto us, we may the more cheerfully perform all Things pleasing and acceptable in Thy sight, through Jesus Christ our Lord. Amen.

Grant, O Lord, we beseech Thee, that we may preserve a grateful Memory of the Benefits conveyed unto us by the bounteous Liberality of our memorable Founder, Thomas Sutton; that we, improving them to the Honour and Glory of Thy Name, by virtuous living here, may at length with the Faithful deceased in Thy Fear, rise again to Life everlasting, through Jesus Christ our Lord.

God preserve the Universal Church; the King's

most excellent Majesty, the Queen, the Prince of Wales, the Princess of Wales, and all the Royal Family.

God bless our Governors, and increase everywhere the number of charitable Persons and Benefactors. God preserve us all in Unity, Peace and Truth, through Jesus Christ our Lord. Amen.

CHRIST'S HOSPITAL GRACES ^b.

Grace before meat.

"Give us thankful hearts, O Lord God, for the table that Thou hast spread for us ; bless Thy good creatures to our use, and us to Thy service, for Jesus Christ His sake. Amen."

Grace after meat.

"Blessed Lord, we yield Thee hearty praise and thanksgiving for our Founders and Benefactors, by whose charitable benevolence Thou hast refreshed our bodies at this time. So season and refresh our souls with Thy Heavenly Spirit, that we may live to Thy honour and glory. Protect Thy Church, the King, and all the Royal Family, and preserve us in peace and truth through Christ our Saviour. Amen."

^b Composed for the children of Christ's Hospital by Bishop Compton of London, circa A.D. 1680.

The Hospital Toast used at Public Dinners of old "Blues," Governors, Benefactors, and other friends of the Institution :—

"The Religious, Royal, and ancient Foundation of Christ's Hospital. May they prosper who love it, and may God increase their number."

KING'S SCHOOL, CANTERBURY^c.

Benedictio mensæ.

Benedicat nobis omnipotens Deus et donis quæ de Ejus largitate sumus percepturi per Jesum Christum, Dominum nostrum. Amen.

Gratiarum actio.

Infunde quæsumus, Domine Deus, gratiam Tuam in mentes nostras, ut hisce Tuis donis datis ab Henrico Rege Fundatore nostro^d ceterisque benefactoribus nostris recte in Tuam gloriam utentes una cum fidelibus defunctis in vitam cœlestem resurgamus per Jesum Christum, Dominum nostrum. Amen.

^c These Graces are still used every day in the School House dining hall.

^d Henry VIII. is spoken of as "The Founder," but he was not the Founder of the School in the regular sense of the term. The School dates back to 620 A.D. It was reconstituted and enriched by Henry VIII. in 1541.



PART IV.

Modern Graces.

GRACES taken from the "Practice of true Devotion," by Robert Nelson, 1715.

A grace before meat.

We acknowledge Thy goodness, O Lord, in making this provision for us. Pardon our sins, which render us unworthy of these and all other Thy mercies. Bless us with a thankful use of these Thy creatures, that they may never minister to luxury and sensuality, but that we may be enabled, through the strength of them, to do Thee all faithful service, through Jesus Christ our Lord. Amen.

A grace after meat.

Blessed and praised be Thy holy name, O Lord, for that refreshment which we have at this time received from the use of Thy good creatures.

Teach us to labour for that meat which endureth to everlasting life, that as we are maintained by Thy bounty, so we may live to Thy praise, honour and glory, through Jesus Christ our Lord. Amen.

The two metrical graces which have taken the greatest hold on the Church throughout all English speaking countries are those by John Cennick, which appeared in his "Sacred Hymns for the Children of God in the Days of their Pilgrimage," 1741.

Hymn (cxxx) before meat.

Be present at our table, Lord,
Be here, and every where ador'd ;
Thy creatures bless, and grant that we
May feast in Paradise with Thee.

Hymn (cxxxi) after meat.

We bless Thee, Lord, for this our Food,
But more for Jesu's Flesh and Blood ;
The Manna to our spirits giv'n,
The living Bread sent down from Heav'n.
Praise shall our grateful lips employ,
While life and plenty we enjoy ;
Till worthy, we adore Thy name,
While banqueting with Christ the Lamb.

The modern form of the second Grace dates from Bickersteth's "Christian Psalmody," 1833, where it reads thus :—

We thank Thee, Lord, for this our Food,
But bless Thee more for Jesu's blood ;
May Manna to our souls be given,
The Bread of Life sent down from Heaven.

In William Hammond's "Psalms, Hymns, and Spiritual Songs," 1745, there is a Grace which runs as follows :—

At meals.

'Thee let us taste in all our food,
And relish Thy free grace ;
Always confess that 'Thou art good,
And always sing Thy praise.
Jesu, Thou art the Living Bread,
That Bread which came from Heav'n ;
For us Thy precious Blood was shed,
For us Thy Life was given.

Man doth not live by bread alone,
But by 'Thy Promise, Lord ;
Now send an Heavenly morsel down,
And feed us with Thy Word.
Daily afford us fresh supplies
Of Manna from above,
Till we to life eternal rise,
And taste Thy perfect love.

Graces composed by Charles Wesley, published in a Tract, 1746.

Lord of all, Thy creatures see
Waiting for their food on Thee ;
That we may with thanks receive,
Give, herewith Thy blessing give.
Fill our mouths with food and praise,
Taste we in the gifts the grace,
Take it as through Jesus given,
Eat on earth the bread of Heaven.

Blessing to God, for ever blest,
To God the Master of the feast,
Who hath for us a table spread,
And with His daily bounties fed ;
May He with all His gifts impart
The crown of all—a thankful heart.

Jesus, to Whom alone we live,
Now let us from Thyself receive
Our consecrated food.
In nature's acts Thy will pursue,
And do with faith whate'er we do,
To glorify our God.

Some additional Graces from Wesleyan sources are here given.

Come then, our heavenly Adam, come,
Thy healing influence give ;
Hallow our food, reverse our doom,
And bid us eat and live.

Life of the world, come down,
And stir within our breast ;
'And by Thy sacred presence crown
The sober Christian feast.
Thou Bread of life, and Well,
Come at Thy creatures' call,
And give our inmost hearts to feel
That Thou art all in all.

This day with this day's bread
Thy hungry children feed ;
Fountain of all blessings, grant
Now the Manna from above ;
Now supply our bodies' want,
Now sustain our souls with love.

Father, 'tis Thine each day to yield
Thy children's wants a fresh supply ;
Thou cloth'st the lilies of the field,
And hearest the young ravens cry.

On Thee we cast our care, we live
 Through Thee, Who know'st our every need;
 O feed us with Thy grace, and give
 Our souls this day the living bread!

Away with all our trouble,
 And caring for the morrow :
 The God of love
 Shall still remove
 Our every want and sorrow.

Still, Lord, with joy we bless Thee,
 Of all good gifts the Giver :
 For Christ our Lord
 Hath spoke the word
 Which seals Thee ours for ever.

For my life, and clothes, and food,
 And every comfort here,
 Thee, my most indulgent God,
 I thank with heart sincere ;
 For the blessings numberless
 Which Thou hast already given,
 For my smallest spark of grace,
 And for my hope of Heaven.

Graces for children composed by Dr. Isaac Watts (*ob.* 1748).

The Infant's Grace before meat.

Bless me, O Lord, and let my food strengthen me to serve Thee, for Jesus Christ's sake. Amen.

The Infant's Grace after meat.

I desire to thank God, Who gives me food to eat every day of my life. Amen.

The young child's Grace before meat.

I entreat Thee, O Lord, that the good things which I eat and drink may keep me alive, and make me able to do Thee some service, for the sake of Jesus Christ Thy Son and our Saviour. Amen.

The young child's Grace after meat.

I thank Thee, O heavenly Father, for my daily food, and for every blessing Thou bestowest on me; accept my thanksgiving for Christ's sake. Amen.

Graces taken from the 'Sacra Privata' of Bp. Wilson (*ob.* 1755).

Before meat.

O God, Who givest food unto all flesh, grant

that we may receive these Thy gifts with Thy blessing, and use them with sobriety and thankfulness, through Jesus Christ our Lord.

After meat.

May God, Who hath given us bodily food, give us also spiritual food and life, through Jesus Christ our Lord.

Before meat.

Blessed be God Who bringeth food out of the earth.

After meat.

Blessed be God by Whose goodness we live.

From the Christian's Daily Devotion, with directions how to walk with God all day long. London, S.P.C.K., 1769.

A Grace before meat.

Bless, O Lord, these Thy creatures to our use, and us in the use of them to Thy service, through Jesus Christ our Lord. Amen.

A Grace after meat.

Blessed by Thy name, O Lord, for all Thy mercies and for this present refreshment. Grant that in the strength thereof we may live to set forth Thy honour and glory, through Christ our Lord. Amen.

Graces composed by, Robert Burns (1759—1796).

The Selkirk Grace.

Some hae meat, and canna eat,
And some wad eat that want it ;
But we hae meat and we can eat,
And sae the Lord be thankit.

A Grace before dinner.

O Thou, Who kindly dost provide
For every creature's want !
We bless Thee, God of nature wide,
For all Thy goodness lent :
And if it please Thee, Heav'nly Guide,
May never worse be sent ;
But whether granted or deny'd,
Lord, bless us with content. Amen.

Grace by William Cowper (1731—1800).

Almighty King ! Whose wondrous hand
Supports the weight of sea and land,
Whose grace is such a boundless store,
No heart shall break that sighs for more.

Thy Providence supplies my food,
And 'tis Thy blessing makes it good :
My soul is nourished by Thy Word,
Let soul and body praise the Lord.

Graces found in the "Christian Psalmist" by James Montgomery, 1825.

The family table.

Be known to us in breaking bread,
But do not then depart ;
Saviour, abide with us, and spread
Thy table in our heart.

There sup with us in love divine
Thy body and Thy blood ;
That living bread, that heavenly wine,
Be our immortal food.

The family Altar.

Food, raiment, dwelling, health and friends,
Thou, Lord, hast made our lot ;
With Thee our bliss begins and ends,
As we are Thine or not.

For these we bend the humble knee,
Our thankful spirits bow ;
Yet from Thy gifts we turn to Thee,
Be Thou our portion, Thou !

Providence.

The tender mercy of our Lord,
And His long-suffering grace,
The loving-kindness of His word,
We every moment trace.

Our bread is given, our water sure,
Body and soul sustained ;
O may we to the end endure
Till Heaven itself is gain'd.

Graces from the "Child's Verse-Book of Devotion," published by John Parker, 1840.

Grace the first.

Before I take my pleasant food
I'll thank the Lord, Who is so good
In sending all I need ;
Now Lord be pleased, I entreat,
To bless the food that I may eat,
And be my constant Friend.

Grace the second.

O Lord, I thank Thee, Who dost give
The "daily bread" by which I live ;
Oh ! bless the food I now partake,
And save my soul for Jesus' sake.

Grace the third.

O Lord, I thank Thee for the food
Thou givest me to do me good ;
Be pleased, O Lord, to bless the same,
I ask it in the Saviour's name.

Graces composed by C. H. Spurgeon in 1866.

Heavenly Father, grant Thy blessing
On the food before us spread ;
All our tongues are now confessing,
By Thy hand alone we're fed ;
And Thou givest
Best of all, the living bread.

We thank Thee, Father, for the love
Which feeds us here below,
And hope in fairer realms above,
Celestial feasts to know.

The Foundling Hospital Grace.

Father of mercies, by Whose love abounding
All we Thy creatures are sustained and fed ;
May we while here on earth Thy praises sounding,
Up to Thy heavenly courts in joy be led.

Grace in use by the Salisbury Diocesan Choral
Association. Composed by the Rev. W. Barnes,
B.D.

Lord, may we bless Thee for these gifts of love,
Our food to-day, nor deem the gift is small ;
And seek the bread that cometh from above,
The life-stay of the soul, the best of all.

Graces taken from the "Parish Hymnal" by
Dr. Monsell.

Before meals.

The Lord Who blest the bread, and brake,
Bless these His gracious gifts, and make
Us grateful for His mercy's sake.

After meals.

For all Thy mercies, and the happy days
Of their enjoyment, Lord ! Thy name we praise.

The two following were composed by Canon
Havergal.

Grace before meat.

No earthly gifts can yield us good
Without, O Lord, Thy heavenly grace ;
Then sanctify our present food,
And lift on us a Father's face.

Grace after meat.

All praise to Him Who died to give
The Bread by which the dying live ;
Our praise for all things pure shall be
When face to face Himself we see.

Grace by the late Dean Butler, when Vicar of
Wantage.

In the life of Butler of Wantage it is recorded,
p. 179, that 'it was characteristic of the Vicar

to disapprove of total abstinence, and a too rigorous devotion to fish on Fridays; but every meal, hearty as he was, was touched by habitual discipline, and no one could have doubted the fitness and reality of the Grace which he always said in Lent,—a humble deprecation of severe judgement on an unworthy following of our Lord and His Saints.' This Grace was :

Blessed Lord, Who for our sake didst fast forty days and forty nights, and hast given grace to many of Thy Saints to follow Thee in watchings often, in fastings often : Grant to us whose faith is imperfect and bodies less subdued, grace to follow Thee more distantly in a contrite and humble spirit, and grant that the sense of this our weakness which we meekly confess before Thee, may in the end add strength to our faith and seriousness to our repentance, Who livest and reignest ever one God, world without end. Amen.

Grace taken from "Haunts of Ancient Peace," by Mr. Alfred Austin, the Poet Laureate, 1902.

'Ought not some one,' said Lamia, as we rose to our feet, 'to say grace after a meal in this Refectory?' 'Say it then, Lamia,' said Veronica.

Lamia bowed her head with deep reverence, and at once obeyed, but in a tremulous voice :—

‘For these, and all His other mercies, above all for the crowning mercy of serious conversation, God’s name be praised.’

The Psalm ‘Non nobis Domine’ is not infrequently used as a Grace. We find the following record of the celebration of St. Patrick’s Day, 1840.

“The Dinner was served at half-past six, the Marquis of Normanby in the chair. On the cloth being withdrawn, ‘non nobis Domine’ was sung in very good style ^a.”

At Clifford’s Inn the acted Grace consisted in raising three times, in allusion to the Trinity, of four loaves, representing the four Gospels, which the President then propelled along the polished tables to the Vice-chairman to symbolize the spread of the Gospel to the heathen ^b.

A Grace said by the late Rev. Prof. Shuttleworth.

The occasion, viz. inauguration breakfast at Salters’ Hall to the two incoming Sheriffs of the city of London, also acquired exceptional interest

^a From the *Globe*, March 18th, 1840.

^b A slightly different version of this venerable custom is given in ‘the Standard’ of March 7th, 1903.

from the fact that one of the Sheriff's Chaplains, the Rev. Prof. Shuttleworth, introduced a new form of grace which embodied the spirit of the proceedings^e. This Grace was :—

For good life, for good health, for good company, and for good fellowship, may the Lord make us truly thankful.

The following Grace was set to music by Dr. W. H. Cummings in 1899, and is always used now after dinner in the Girdlers' Company.

The Master, Wardens, Court and Livery, of this ancient worshipful Company, give thanks to God. Amen.

The Grace sung at the Guildhall banquet given to their Majesties, the King and Queen, Oct. 25th, 1902, was composed expressly for the occasion by Dr. W. H. Cummings, Principal of the Guildhall School of Music.

Confitemini Domino. Amen.

^e Extract from the Daily Press, Sept 29th, 1898.



APPENDICES.

APPENDIX A.

See *ante*, pp. 17—21.

*The connection between "the Eucharist" and
the ordinary meals of Christian persons.*

IN the early days of the Christian Church, when the number of the disciples was yet limited, and they had "all things common," we gather that the supper or principal meal of the day was connected with the Eucharistic feast.

These common meals, *agapæ* or love-feasts, seem to have been held at first daily, and to have begun or concluded with an administration of the Lord's Supper, as is inferred from the description of the life of the early Christian Church given us in Acts ii. 46:—

"They, continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."

But when the number of the disciples increased, and unworthy members joined themselves to the Christian body, abuses crept in, which came to a head in the Corinthian Church.

St. Paul finds it necessary to rebuke the Corinthians for the disorders which accompanied the common Eucharistic meal, and to denounce the desecration which the solemn religious rite was subjected to by their disorderly behaviour. This he does in the most emphatic terms: "When ye come together therefore into one place, this is not to eat the Lord's Supper. For in eating every one taketh before other his own supper; and one is hungry, and another is drunken." 1 Cor. xi. 20, 21. But one remedy remained, that was to separate the religious celebration of the Lord's Supper from the common meal, and this the Apostle, by the exercise of the authority committed to him, proceeds to do.

He bids the Corinthian Christians satisfy their bodily appetites at home: "What!" he indignantly exclaims, "have ye not houses to eat and to drink in?" "If any man hunger, let him eat at home." 1 Cor. xi. 22, 34.

He thus seems to cut off the Eucharistic Feast for ever from the agapæ or love-feasts. Yet he

does this in such a way as not to destroy the quasi-sacramental character of all Christian meals.

St. Paul, as has been pointed out ^a, insists on the duty of hallowing the common meal by thanksgiving. Every meal which is thus sanctified by the Word of God and prayer is a "lesser Eucharist." The blessing of the food and the thanksgiving for the enjoyment of it, are to serve to remind Christians, that temporal blessings as well as spiritual come from God, and that the elements of a common meal have for ever been sanctified in the Eucharist as the vehicles of the highest and holiest mystery of the Christian faith ^b.

How close may be the connection between the ordinary meals of Christian persons and the Eucharistic celebration cannot be better illustrated than by an anecdote of Fletcher of Madeley related by Goulburn in his book on "the Communion Office."

He says, "It is curious to observe how, in any peculiarly strong glow of spiritual feeling, the strangeness of this original mixture between the ideal and actual life of Christians, between the religious and the social, between the meal and the Sacrament, vanishes. There is an interesting anecdote to this effect in the life of Fletcher,

^a See *ante*, p. 17

^b See *ante*, p. 19.

the Vicar of Madeley, a man who always breathed an atmosphere of faith and love, and panted after communion with God as the hart after the water-brooks.

Towards the end of his life, when his soul was filled, and his countenance radiant with love and joy, two friends came to Madeley from a distance to visit him.

Hearing of their arrival, and knowing the ride was a long one, he ordered the servant to bring them some refreshments, and hastened out into the yard to greet them as they were dismounting. Both were men of devout minds, to whom he might say the things of which his heart was full, and while they were engaged in putting up their horses, the good Vicar spoke to them of spiritual topics, and particularly of the love of Christ, and of the necessity of our being conformed to His image.

He spoke out of the abundance of his heart, with an eye kindling and a face flushing, as he pursued those great themes; and his two guests knowing him to be doomed by his disease to death, and to be then hastening to a speedy vision of his Lord, on Whose praises he was so eloquent, caught the spiritual contagion, and were lifted up for the time being into a higher moral atmo-

sphere. At this juncture the servant entered with refreshments, which happened to be bread and wine.

Fletcher catching sight of them, seemed seized by an uncontrollable impulse, and breaking the bread and pouring out the wine, delivered it to them with the customary Eucharistic formulary: 'The Body of our Lord Jesus Christ, which was given for thee; the Blood of our Lord Jesus Christ which was shed for thee.'

It was a momentary return to the quite primitive state of things, before the Sacrament was disconnected from the meal, the state of things depicted in the verse already quoted: 'And they continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart *.'

APPENDIX B.

The use of the Sign of the Cross in Benediction of Food.

The use of the Sign of the Cross not only in connection with Baptism, but also in the ordinary

* For the line of thought followed here and the anecdote concerning Fletcher, see Goulburn, on the Communion Office, pp. 16—24.

concerns of daily life amongst Christians, is of very high antiquity.

The custom is spoken of by Tertullian at the beginning of the third century, and as he appeals to tradition for its support, its origin must be sought at a still earlier period, perhaps in Apostolic or sub-Apostolic times. The exact words of Tertullian are as follows :—

“At every forward step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe, when we sit at table, when we light the lamps, on couch, on seat, in all the ordinary actions of daily life, we trace upon our foreheads the Sign [of the Cross] ^d.”

Cyril ^e, Chrysostom ^f, Augustine ^g, and our own venerable Bede ^h, all likewise testify to the practice.

And if we go on to enquire the reason for this custom we find it stated by Hooker ⁱ with great force.

“When heathens,” he says, “despised Christian religion because of the sufferings of Jesus Christ, the Fathers, to testify how little such contumelies and contempts prevailed with them, chose rather the Sign of the Cross than any other outward

^d Tertul. De Cor. Mil. III. ^e Catechetical Lectures, IV. 14, XIII. 36. ^f Homilies on the Acts, X. 5. ^g De Catechizandis Rudibus, § 34. ^h Eccl. Hist. Bk. IV. chap. 24. ⁱ Eccl. Pol. Bk. V. 65.

mark, whereby the world might most easily discern always what they were."

The Sign of the Cross, so frequently employed by the early Christians as a token they were not ashamed of their profession, came in time to be connected chiefly with acts of devotion, particularly with all "forms of benediction," and hence in a lesser degree with the act of "saying grace."

For instance, in the *De Virginitate*, already referred to, we find, "having thrice sealed the bread with the Sign of the Cross^k." In connection with which may be noted the anecdote of Gregory of Tours, related in the Introduction with regard to the eating of a dish, "Dominica cruce signatum^l"; also the story of eating the lettuce which had not been "signatum^m."

Other references to the use of the Sign of the Cross in connection with the blessing of food will be found in the course of this workⁿ. Similar references abound. In the Dialogues of Gregory the Great we find allusion to the custom of making the Cross upon cakes before they were put into the oven, with which we may compare our present-day "hot cross buns." Again, Benedict makes

^k See *ante*, p. 39.

^l *Ante*, p. 40.

^m *Ante*, p. 42.

ⁿ *Ante*, pp. 44, 54, 57, 66, 99.

the Sign of the Cross over a glass, in which wine had been brought to him, which had been poisoned, with the result that the blessing broke the glass °.

The use of the Sign of the Cross in this particular connection still continues to be observed both in the Eastern and Western branches of the Catholic Church.

In the Syrian Church the priest when "saying grace" crosses himself and the food; and in the orthodox Greek Church the faithful invariably cross themselves when 'grace' is said.

° Gregory's Dialogues, Lib. I. cap. 11. In the Monastery to which Martyrius belonged, the monks in making hearth-cakes (*panem subcinericium*) forgot to mark them with a cross (*crucis signum imprimere*); "whereas in these parts loaves are usually marked by a rough cross so that they appear divided into four quarters." Martyrius in reproving them for not having done so, made the cross with his hand against (*contra*) the coals; when the cakes came out from amidst the coals, they were found cracked in the shape of a cross.

In the Life of S. Benedict (which forms Book II. of Gregory's Dialogues), cap. 3, some of the monks of the Monastery over which he ruled conspired together to get rid of him, and for this purpose to poison his wine. "When the glass vessel, in which the poisoned drink was put, was offered to the holy father, who was seated at table, to bless it, according to the custom of the monastery, S. Benedict extending his hand, made the sign of the cross, &c., the glass, though held at some distance off, broke at the very sign, and it fell to pieces as if the vessel of death had been struck with a stone instead of with the sign of the cross." Migne, LXXVII. col. 150, and LXVI. col. 136.

The same holds good in the Roman Catholic Communion. In the service called "Benedictio Panis" found in the Missale Romanum, directions are given as to the actual times and places for using the Sign of the Cross; these almost always occur at the recitation of the word "benedicere," and so are connected as closely as possible with the invocation of blessing.

In the Church of England the sign of the Cross is only prescribed to be used in Baptism, but it is used by some at Holy Communion, as well as privately.

In defending its use Hooker^p says:—"It is a ceremony the use whereof hath been profitable, although we observe it not as an ordinance of God, but of man."

And in support of this he quotes Tertullian^q to the following effect:—"If of this and the like customs thou shouldest require some commandment to be shewed thee out of Scripture, there is none. What reason there is to justify tradition, use, or custom on this behalf, either thou mayest of thyself perceive, or else learn of some other that doth. Tradition will be held forth to

^p Eccl. Pol. Bk. V. 65.

^q Tertul. De Cor. Mil. III., IV.

you as the originator of them, custom as their strengthener, and faith as their observer."

Having regard to the traditions in favour of this ancient practice in the Church of Christ, and remembering that it is a custom observed to the present day by devout members of the Eastern Church, and by members of the Roman Catholic Communion, it would be strange if we did not find individual Anglican Churchmen conforming to the practice of universal Christendom, and observing the same pious use of the sign of the Cross, not indeed on every occasion of ordinary life, but whenever an act of devotion comes in, and especially in the benediction of food, or, as we call it, "saying grace."

Those who do so act on no authority higher than that of tradition: but in this case it is a good tradition, backed up by the weight of time, and of wide-spread acceptance. As a pious and innocent custom the use of the sign of the Cross cannot be found fault with except by those to whom all ceremonies are distasteful. In connection with 'saying grace' the action adds solemnity to the words uttered, and serves to remind us how the curse has been removed—

the curse upon the fruits of the earth as well as upon man himself—by our Lord's meritorious Cross and Passion.

APPENDIX C.

"Saying Grace" as delineated in Sacred Art.

The scene of the Last Supper, the feeding of the multitudes, the moment of benediction at the Emmaus' eucharistic feast, as well as the act of "saying grace" in the privacy of the house, have been frequently chosen for representation by the great artists of the past. A few of their pictures are noted here, as they serve to show how much attention this "act of benediction" has received in sacred art.

In the Louvre are to be found :

1. La Cène, by Franz Porbus (1570—1622).
2. La Cène, by Philippe de Champaigne (1602—1674).
3. La Cène, by Tiepoli (1696—1776).
4. Les disciples d'Emmaus, by Titian (1477—1575).
5. Les disciples d'Emmaus, by Paolo Veronese (1528—1588).
6. Les Pèlerins d'Emmaus, by Rembrandt (1607—1669).

7. Sainte-Famille, dite, "le Bénédicité," by Lebrun (1618—1690).

8. Le Bénédicité—an old woman 'saying grace'—by Maas (1632—1693).

In the Church of 'La Caridad' at Seville, hangs :

9. La multiplicacion de Pan y Peces, by Murillo (1618—1682).

In the Convent of S. Marco, Florence :

10. Christ at Emmaus, fresco by Fra Angelico (1387—1455).

In S. Marco, Florence :

11. Christ at Emmaus, fresco by Fra Bartolomeo (1469—1517).

In the Dresden Gallery :

12. Christ breaking bread, by Carlo Dolce (1616—1686).

In the "Orotorio del Gesu," at Cortona :

13. St. Dominic's Supper, by Fra Angelico.

The painting is part of a 'predella.' Dominic and his fellow monks had nought to eat, but they sat them down to table, and he prayed, and angels brought them food.

14. A picture on "Saying Grace," by Jan Steen (1636—1689), in the possession of Mr. Charles Morrison, was reproduced in the "Graphic" of March 23rd, 1895.

For a comprehensive account of the works of the Great Masters representing "The Last Supper," see Mrs. Jameson's 'Sacred and Legendary Art,' pp. 155—165. The same authoress refers to the paintings of 'Christ at Emmaus.' in her 'History of Our Lord,' Vol. II., pp. 287—297; and to the pictures of 'the feeding of the multitudes' in the same work, Vol. I., pp. 370—372.

APPENDIX D.

See *ante*, p. 81.

*The Priesthood of the Laity in "saying Grace"
at meals*.*

The Priesthood of the Laity may be said to consist in the exercise of those religious duties and rights which belong to the whole body of baptized Christian believers, and which are not exclusively delegated to those set apart for the Christian Ministry. The Christian layman or laywoman may baptize on emergency. As the

* It is usual for a layman to waive his rights as Master of the house when a Priest is present at his table, and to request him to perform the office of "saying grace"; particularly when the Priest happens to be the Curate of the parish, or has some 'locus standi.' When more than one Priest is present, the duty should be delegated to the incumbent of the parish in which the house is situated. A Bishop is supposed never to say grace, his chaplain or some functionary indicated by him performs this duty in his stead.

head of a household he is responsible for family religion, for the instruction of his children and servants in the Christian faith, for the example which he sets.

How nobly many Christian laymen strive to fulfil these duties may be judged from one example.

The extract refers to Sir George Grey, the well-known New Zealand Statesman :—

“At one end of the hall stood Sir George’s desk, with a large Bible on it, from which he read daily prayers to his household. Like Charles Gordon, he is old-fashioned in these matters, and though he knows all that is going on in the world—criticism, philosophy, modern science, and the rest of it, he believes in the way of his fathers^s.”

And again, “Sir George was not only a serious man, but he was a religious man in the conventional sense. There were the signs of an evangelical training about him. *He said grace before all meals, not only before dinner.* He gathered his people about him every day for worship. . . . Religion was to him the sanctification of the ordinary rules of duty, and the acknowledgement of the dependence of the creature on the Power which made him. Duty was a fact. It was a

^s From “Oceana,” by J. A. Froude, p. 260.

fact that we had not made ourselves. Some form or other under which these supreme realities could be recognized was indispensable if we were not to forget them, and the forms under which he had been brought as a child sufficed for him now in his age^t."

APPENDIX E.

The Grace Cup.

The custom of pledging friends, whether present or absent, out of a common cup, is of very high antiquity. It was practised both by Greeks and Romans.

Athenæus (fl. A.D. 200) refers to the custom in the following terms :

"Different cities have peculiar fashions of drinking and pledging one another, as Critias mentions in his Constitution of the Lacedæmonians, where he says—'The Chian and the Thasian drink out of large cups, passing them on towards the right hand; and the Athenian also passes the wine round towards the right, but drinks out of small cups. But the Thessalonian uses large

^t From "Oceana," by J. A. Froude, p. 270.

cups, pledging whoever he pleases, without reference to where he may be ^u.”

A German critic of the sixteenth century writes :

“ Ut autem in Deorum, sic in amicorum quoque et amicarum cum præsentium, tum absentium gratiam bibere, et quidem ad certum Cyathorum numerum solitos fuisse ex antiquis scriptis colligi potest, ad illorum memoriam inter bibendum recolendum et renovandum ^x.

And Thomas Godwyn in his *Roman Antiquities* remarks :

“ It was the custom of the Romans after meals to have a cup pass round the table, much like unto our *poculum charitatis*, and it was called *poculum boni genii*. The Grecians had a like custom ; whence that cup was called by them *κράσις ἀγαθοῦ δαίμονος* ^y.”

The Anglo-Saxon custom of pledging friends and neighbours in the Wassail-bowl, especially on New Year's Eve, is frequently alluded to in English Literature. For a collection of passages

^u Athenæus, *The Deipnosophists*, Bk. XI. c. 10, trans. by C. D. Young.

^x Stuckius (J. W.), *Antiquitatum Convivialium*, Lib. III. cap. xiii.

^y *Roman Antiquities*, lib. II. Sect. I.

bearing on this subject, Brand's "Popular Antiquities" may be consulted ².

Milner, in the course of 'Observations on an antient cup, formerly belonging to the Abbey of Glastonbury,' writes: 'The custom of *wasselling*, strictly so called, or of drinking healths, seems to be of German origin, and to have been introduced into this island . . . by our Saxon ancestors.

The introduction of Christianity amongst our ancestors did not at all contribute to the abolition of the practice of wasselling. On the contrary, it began to assume a kind of religious aspect, and the wassel-bowl itself, which, in the great monasteries, was placed on the Abbot's table, at the upper end of the refectory, or eating-hall, to be circulated amongst the community at his direction, received the honourable appellation of *poculum charitatis* ³.

A modern writer on "the Church in Scotland," describing the religious influence of Queen Margaret, wife of Malcolm Canmore (1057—1093), refers to her introduction of the "Grace Cup," at her court in the following terms:—

"There is one more act, if not directly con-

² Under heading, 'New Year's Eve.'

³ Archæologia, Vol. XI., p. 411, 1793.

nected with the Church, yet tending to influence the religious life of the people, which is worthy of record. It shocked Queen Margaret's instinctive feelings of gratitude for God's mercies that the habit of giving thanks at meals had been almost entirely lost. She instituted at her court the 'Grace drink,' or what was commonly known in after-times as 'Margaret's blessing.' It was one of the Anglo-Saxon customs she loved, and its adoption in her kingdom, like other reforms, was readily accepted. It still survives in England, in the two Universities, and at the Municipal banquets at the Mansion House, where the guests pass round the 'Grace' or 'Loving Cup,' as a token of friendly regard, and then return thanks to God for the good things they have enjoyed through His bounty^b."

APPENDIX F.

See *ante*, p. 6.

Grace at meals amongst Pagans.

Mitscherlich remarks on the passage in Horace, already quoted in English, but here given in the original:—

^b From 'The Church in Scotland,' p. 53, by Dr. Luckock, Dean of Lichfield.

Condit quisque diem collibus in suis,
 Et vitem viduas ducit ad arbores;
 Hinc ad vina redit lætus et alteris
 Te mensis adhibet Deum ^c.

Mensis alteris, secundis te adhibet, tanquam deum
ἐπιτραπέζιον. Alludit poeta ad Græcorum morem,
 qui deorum tutelarium parva sigilla mensis suis
 adponerent, quibus post epulas libarent. Notis-
 simus Alexandri Hercules ἐπιτραπέζιος, *genius*
tutelaque mensæ"

And again, commenting on the next stanza:—

Te multa prece, te prosequitur mero
 Defuso pateris: et Laribus tuum
 Miscet numen, uti Græciæ Castoris
 Et magni memor Herculis,

he says: "Te *prosequitur*, colit, honorat multis
 precibus et *mero pateris diffuso*, libatione facta.
 Nam preces et libationes τιμαὶ θεῶν, unde *laticem*
libavit honorem. Virg. Aen. I. 736. Factas
 autem fuisse preces inter libandum docet vel I.
 31, 2. *quid orat, de patera novum fundens liquo-*
rem? Ad sententiam Ovid, Fast. II. 637, *Bene*
nos, patriæ, bene te, Pater, optime Cæsar, dicite
suffuso per verba mero ^d"

^c Horatii, Carm. Lib. IV., V., line 32.

^d Mitscherlich, Horatius, Tomus II. pp. 369, 370.

Maclean's notes upon this passage run as follows:—

“At the second course it was usual to offer libations and prayers to the Lares (see C. III. 23, 4). Dion Cass. (li. 19) says that ‘after the battle of Actium the Senate decreed that all men should offer libations to Augustus at private tables as well as at public feasts, and that his name should be inserted in the hymns of praise as the name of the gods.’”

APPENDIX G.

See *ante*, pp. 25—28 and 47—48.

*Hymns, &c., from Prudentius and Alcuin
on Saying Grace.*

The Hymns have already been given in English verse, but it is thought that for the sake of reference the original Latin should be given also.

PRUDENTIUS.

Cathemerinon. Hymnus III., Ante Cibum.

O crucifer bone, lucisator,
Omniparens, pie, verbigena
Edite corpore virgineo :
Sed prius in Genitore potens,
Astra, solum, mare, quam fierent.

* Maclean's Horace, p. 180.

Huc nitido, precor, intuitu
Flecte salutiferam faciem
Fronte serenus : et irradia,
Nominis ut sub honore Tui
Has epulas liceat capere.

Te sine dulce nihil, Domine :
Nec juvat ore quid appetere
Pocula ni prius, atque cibos,
Christe, Tuus favor imbuerit,
Omnia sanctificante fide.

Fercula nostra Deum sapiant.
Christus et influat in pateras :
Seria, ludicra, verba, jocos :
Denique quod sumus, aut agimus,
Trina superna regat pietas.

* * * * *

Te, Pater optime, mane novo,
Solis et orbita cum media est,
Te quoque luce sub occidua
Sumere cum monet hora cibum,
Nostra Deus canet harmonia.

Quod calet halitus interior,
Corde quod abdita vena tremit,
Pulsat et incita quod resonam
Lingua sub ore latens caveam,
Laus superi Patris esto mihi.

* * * * *

Da locuples Deus hoc famulis
Rite precantibus, ut tenui
Membra cibo recreata levent,
Neu piger immodicis dapibus
Viscera tenta gravet stomachus.

Haustus amarus abesto procul,
Nec libeat tetigisse manu
Exitiale quid, aut vetitum :
Gustus et ipse modum teneat,
Sospitet ut iecur incolume.

Cathemerinon. Hymnus IIII., Post Cibum.

Pastis visceribus, ciboque sumpto,
(Quem lex corporis imbecilla poscit,
Laudem lingua Deo Patri rependat :

Patri, Qui Cherubin, sedile sacrum,
Necnon et Seraphim Suum, supremo
Subnixus solio, tenet, regitque.

Hic est, Quem Sabaoth Deum vocamus,
Expers principii, carensque fine,
Rerum conditor, et repertor orbis.

* * * * *

His sumptis, Danielus excitavit
In cœlum faciem, ciboque fortis
Amen reddidit, halleluia dixit.

Sic nos muneribus tuis refecti,
Largitor Deus omnium bonorum,
Grates reddimus, et sacramus hymnos.

Cathemerinon. Hymnus VIII., Post Jejunium.

Sufficit, quidquid facias vocato
Numinis nutu prius, inchoare,
Sive tu mensam renuas, cibumve
Sumere tentes.

Annuit dexter Deus, et secundo
Prosperat vultu: velut hoc salubre
Fidimus nobis fore, quod dicatas
Carpimus escas.

Sit bonum, supplex precor, et medelam
Conferat membris, animumque pascat
Sparsus in venas cibus obsecrantum
Christicolarum.

ALCUINUS.

LXXXVII. *Ad Refectorium.*

Christe Deus nostræ benedic convivia mensæ,
Quæque Tuis servis mitissime dona dedisti,
Per Te sint benedicta quidem. Tu largitor almus,
Omnia Tu dederas nobis; jam quidquid habemus,
Sunt bona quippe Tua, quia Tu bonus omnia condis;
Vos quoque convivæ laudes, rogo, dicite Christo;
Semper in ore sonent pacis vel verba salutis.

XC. *Ad Cœnaculum.*

Hæc est sancta domus, pacis locus, aula salutis,
Quam super hic semper maneat Benedictio Christi
In qua multiplicet fratrum convivia largus
Qui quondam populi, cœlesti munere dives.
Panibus ex quinque satiavit millia quinque.

CIX. *Ad locum e quo ad mensam legitur.*

Fratribus ex alta resonet bona lectio sede
Exhortans animos semper meditare superna,
Esuriens dapibus corpus dum pascitur illud,
Mens pia pascatur verbis cœlestibus illa.
Et Laus alma Deo tota capitatur^f in aula
Plena suis famulis dapibus quæ^g fercula præstat
Atque animum pariter cœlesti pane cibavit.

CCXVI. *In Refectorio Fratrum.*

Hic patriarcha pius sedeat summusque sacerdos,
Sit cui larga manus, placidum cor, verba serena ;
Per cujus dextram benedicat dextera Christi
Fratribus appositum quidquid defertur edendum.

APPENDIX H.

*Some Mohamedan, Jewish, and other modern
foreign Graces.*

The Mohamedan form of Grace is "Bismillah,"
i.e., "in the name of God."

In a recent Book of Travel, in describing the journey from Samarkand to Kuldja, it is recorded that at the beginning of a Kirghiz feast, the assembled guests stroked their beards and uttered the word "Bismillah," "in the name of God;" and when the feast was ended, the beards were

^f MS. Cantetur.^g MS. qui.

again stroked, the name of Allah solemnly uttered by way of thanks for the bounty of heaven, and then each guest gave utterance to his appreciation of the meal ^h.

In the same way another traveller tells us how he conformed to this practice in the presence of Arab guests. "Meanwhile," he says, "breakfast was ready, and inviting a few of the throng to join us, we said 'Bismillah,' 'in the name of God,' and dipped our fingers into the rough earthen pan ⁱ."

The following Prayers of the Table are in present use in the orthodox Eastern Church.

Before dinner. Paternoster, etc.

Glory and now : Lord, have mercy (thrice).

Christ our God, bless this meat and drink to Thy servants.

After dinner. Blessed be God, who mercifully feeds us with His good gifts, through His goodness and loving-kindness, always, now and ever, and to ages of ages.

^h "Across Asia on a Bicycle," pp 136, 137, by Thomas Gaskell Allen, jun., and William Lewis Sachtleben, 1895.

ⁱ "A Journey through the Yemen," p. 227, by Walter B. Harris, F.R.G.S., 1893.

Before supper. Let the poor be fed, and be satisfied, and those who ask assistance from God will praise Him, and they shall live for ever and ever.

Glory and now : Lord, have mercy (thrice).

Christ our God, bless this meat and drink to Thy servants.

After supper. Thou hast gladdened us, O Lord, with Thy works, and in the works of Thy hands we have rejoiced ; the light of Thy countenance has shined upon us, O Lord ; Thou hast rejoiced our hearts with food and wine and oil, and we were satisfied. In peace I will lie down and sleep, for in Thee, Lord, only do I place my trust.

The following Graces contained in the Syrian Liturgy, Takhsa, Part II., can only be said by a Priest, and they are the only ones used by the Syrians. The same Graces are said at all meals, whether breakfast, dinner or supper.

Grace before meat. Stretch forth, O our Lord and our God, the right hand of Thy mercy from the height of Thy holiness ; and bless and hallow this food of Thy worshippers in the name of Thine adorable Trinity ; and enrich it with the benefits and blessings which come from Thee, Father, Son, and Holy Ghost for ever.

(The Priest crosses himself and the food. Our Father, &c.)

Grace after meat. A thousand thousand, and ten thousand times ten thousand giving of thanks to God the Lord of all! May this food be multiplied, increased, and remain steadfast and never fail, by the prayers of the twelve Apostles, and the just and righteous fathers, who were, and are approved by their Lord in every generation. May this table be as the table of our father Abraham, and not fail or fall short of heavenly benefits in every age that the world remains in; May the houses of the faithful be blessed, may their Eucharists be accepted, may their dead be raised to life, may their trespasses and sins be forgiven, and may they be worthy of the good things of Thy kingdom, O Thou Glorious feeder of all by Thy grace and mercy, now, and at all times, and for ever. Our Father, &c.

The following are some examples of modern Jewish Graces.

O fear the Lord, ye His holy ones; for there is no want to them that fear Him. Young lions do lack and suffer hunger, but they that seek the Lord shall not want any good. O give thanks

unto the Lord, for He is good, for His loving-kindness endureth for ever. Thou openest Thine hand, and satisfiest every living thing with favour. Blessed is the man that trusteth in the Lord, and whose trust the Lord is. I have been young and now I am old, yet have I not seen the righteous forsaken, nor his seed begging for bread. The Lord will give strength to His people, the Lord will bless His people with peace.

Another Form.

Blessed art Thou, O Lord our God, King of the Universe, Who feedest the whole world with Thy goodness, with grace, with loving-kindness and tender mercy; Thou givest food to all flesh, for Thy loving-kindness endureth for ever: and through Thy great goodness food hath never failed us, neither will it fail us for ever and ever for Thy great name's sake, since Thou nourishest and sustainest all beings, and dost good unto all, and providest food for all Thy creatures whom Thou hast created. Blessed art Thou, O Lord, who givest food unto all.

The following are examples of modern German Graces.

Before dinner. Komm Herr Jesu, sei unser Gast, und segnet was Du bescheeret hast.

After dinner. Danket dem Herrn, denn Er ist freundlich, und seine Güte währet ewiglich.

There are several other forms which may be noted.

- I. Unser Eingang segne Gott,
Unser Ausgang gleichermessen,
Segne unser täglich Brot,
Segne unser Thun und Lassen,
Segne uns mit sel'gem Sterben
Und mach' uns zu Himmels Erben.
- II. Herr Jesu Christe unser truer Hirte
Komm mit Gnaden uns bewirte,
Lass uns auch wie jetzt auf Erden
Deine Gäst' im Himmel werden.
- III. Guter Gott für Speis und Tranck,
Sagen wir Dir Lob und Dank ;
Du wollest fromm zu leben
Uns Deine Gnade geben
Um Jesu willen. Amen.
- IV. Herr Jesu wir gehn zu dem Essen,
Lass uns Deiner nicht vergessen,
Denn Du bist das Himmelsbrod,
Speis' die Leiber, stärk' die Seelen ;
Die wir Dir nun anbefehlen
Heil' uns bei in aller Noth ;
Hilf uns dass wir nach der Erden,
Deine Gäst' im Himmel werden.

V. Wir danken Dir Herr Jesu Christ
Dass Du unser Gast gewesen bist,
Bleib Du bei uns, so hat's nicht Noth,
Du bist das rechte Lebensbrod.

VI. Gesegnete mahlzeit.

VII. *A Short Grace by Luther.*
Dominus Jesus sit potus et esus.
Lord Jesus be drink and food.

VIII. A Grace by Bugenhagen, a contemporary of Luther, known also as Doctor Pomeranus, preacher in Wittenberg, in Low German.

Dit und dat, trocken und wat, gesegn' aus Gott.
This and that, dry and wet, bless us, O God.

The following French Graces are taken from the Catechism of the Diocese of Rennes.

Des exercices du Chrétien pendant la journée.

Q. Comment sanctifie-t-on ses repas ?

R. En faisant quelque prière avant et après ses repas et observant avec soin des règles de la tempérance.

Q. Dites le Bénédicité.

R. Mon Dieu, bénissez, s'il vous plaît, la nourriture que je vais prendre pour m'entretenir à votre divin service.

Q. Dites les grâces.

R. Mon Dieu, je vous remercie de la nourriture que vous m'avez donnée ; faites-moi la grâce d'en bien user pour votre gloire et mon salut.

Other forms are also given.

I. Mon Dieu, daignez bénir la nourriture que nous allons prendre, et vous souvenez dans votre bonté de ceux qui ont faim.

II. *Le Bénédicité (avant les repas)*. Nous te prions, O Seigneur ! que la nourriture que nous allons recevoir, soit benie pour donner de la force à nos corps, et que tu nous fasses la grâce, de la consacrer à ton service pour l'amour de Jesus Christ, notre Sauveur. Ainsi-soit-il.

III. *La Grâce (après les repas)*. Nous te remercions, O Père Celeste, nos très humbles remerciemens, pour les alimens que nous venons de recevoir, veuille accorder à nos âmes la nourriture encore plus précieuse de ta grâce, par Jesus Christ, notre Sauveur et Redempteur. Ainsi-soit-il^k.

^k The last two forms are from Meares's School Cyclopædia, 1851.



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